

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,878.—VOL. XXXVII. [Registered as] SATURDAY, JANUARY 6, 1917. [a Newspaper.] PRICE TWOPENCE.
Per post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

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For Members ONLY. Free.

Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.
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Psychic Class ... MR. W. J. VANSTONE.
Lecture on "The Constellations and their Myths."

FRIDAY, January 12th, at 4 p.m.—

Admission 1s; Members and Associates Free.

Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see page 2.

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Incorporated 1896.

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This Alliance has been formed for the purpose of affording informa-
tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
and one to every Associate. Members are admitted free to the Tues-
day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
ings for "Talks with a Spirit Control," and to the meetings of the
Psychic Class on Thursday, all of which are held at the rooms occupied
at the above address.

Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in *Light*, and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
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wishing to obtain books from the Library without joining the Alliance
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Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

* Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*Light*."

D. ROGERS, Hon. Secretary.

HENRY WITHELL, Hon. Treasurer.

SPECIAL NOTICE.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to "*Light*," and the
Members and Associates of the London Spiritualist
Alliance, Ltd., who have not already renewed
their Subscriptions for 1917, which are payable *in
advance*, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
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All orders should be sent with Money Order for 2s. to Mrs. Duffus, Penninalls, Elstree, Herts.

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NOTES BY THE WAY.

In his letter in last week's issue dealing with the subject of mediums and newspaper critics, Mr. V. C. Deseris, who, as the author of a standard work on psychic philosophy, speaks with authority, remarked that those who investigate mediumship with the idea of unmasking a fraud find, or (as we would rather put it) seem to find, exactly what they seek. As he well observed, "by some subtle means, whether by thought transference or by the play of malevolent minds, they are made sport of." During an observation of the results of mediumship extending over many years, this fact has frequently impressed us. The results of a séance, whether good or bad, are always a composite of the powers and temperament of the medium and those of the siter or sitters. There are, indeed, a multitude of delicate factors involved, some of them not under the control of the persons concerned. This is shown by the fact that while sympathy is one of the main requisites for a successful séance, even sympathetic and receptive investigators are sometimes sent empty away. Something was lacking either in the personal conditions or in the circumstances. So we have examples of mediums absolutely sterile of evidence in the presence of some persons, while with others they yield proofs in abundance, proofs so clinching as to produce absolute conviction of the reality of psychic powers.

There is scarcely anything in psychic science or philosophy which is not illuminated or explained by the phenomena of everyday life. There are men and women so exceedingly sensitive that when they know themselves to be suspected of some fault or defect of character they will involuntarily lend colour to the suspicion by their words and actions while under the eyes of their critics. Their minds are in a state of intense flexibility, ready to be moulded—or at least to present the appearance of being moulded—into the shapes designed by other minds having a psychological power over them. They are ignorant of the causes at work; but so also are their persecutors, who are exercising a power concerning the nature of which they are entirely in the dark. "There is no darkness but ignorance," and the tyrant no less than his victim is the prey of forces which he can only control by understanding them. This is a matter which all investigators into psychic phenomena should bear constantly in mind. This is not to say there are no frauds, but only to indicate the need of keen discrimination. As any old observer of human nature could tell us, there are rogues who look and speak like honest men and women, and quite innocent persons who in the

wrong psychological atmosphere take on the appearance of convicted malefactors, and by their words and actions while under the ordeal appear to support any suspicions entertained of them.

Multiple personality is a disturbing and perplexing subject. The well-known Beauchamp case of Dr. Morton Prince has become a favourite study with psychologists and psychiatrists; but beyond providing us with a number of expressive terms such as "split consciousness," "split personality," "dissociation" and "secondary personality," they have done little to elucidate the phenomenon. The recently published voluminous records of "The Doris Case of Multiple Personality" (see "Proceedings of the American Society for Psychical Research," Vols. IX., X., XI.) are more helpful and enlightening as they tend to show that undeveloped mediumship is frequently associated with the occurrence of what is known as multiple personality. The evidence upon which this conclusion is based is of a very striking character; it is concerned with other cases than that of Doris, and represents several years of close study and painstaking research. Broadly speaking, the initial cause for disruption of personality has to be sought either in the organism itself, in an influence external to it, or in a co-operation of the two. The investigations disclose varying degrees of this internal and external relationship, ranging from incidents suggestive of abnormal perception and knowledge to cases where the secondary personality seemed to be so closely interwoven with a supernormal entity that obsession was indicated.

In the experimental inquiry two objects were kept in view: (1) the development of mediumship in persons thus afflicted, and (2) the utilisation of such persons for sitters with known mediums. It is significant that in several instances where it was found possible to employ these methods evidence was obtained of the action of a discarnate intelligence. It must be borne in mind that if we admit the possibility of spirit control, we cannot restrict it to the mechanism of seeing, hearing or writing; other sensory and motor centres are liable to invasion and obsession. Professor Hyslop is careful to explain that by spirit obsession he does not assume, at present, anything more than that discarnate spirits are implicated in the complex phenomena observable in certain cases that have hitherto been referred to as dissociated, or ruptured personality. These detailed records and discussions of abnormal states of consciousness are of more than passing interest, as they not only disclose an unsuspected connection between the phenomena of multiple personality and spirit agency, but suggest that even the normal personality itself may at times be liable to an intrusion from discarnate influence.

THE HUSE FUND.—Mrs. Etta Duffus, of Penniwell, Elstree, Herts, acknowledges with thanks the sum of £1 collected from members of the Pretoria Association of Spiritualists.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, JANUARY 18th, 1917,

When AN ADDRESS will be given by

MISS LIND-AF-HAGEBY

ENTITLED

"THE HIDDEN PSYCHOLOGY OF DAILY LIFE."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon in the New Year is as follows:—

Feb. 22.—"Science, Spiritualism and Religion," by Sir A. Conan Doyle (subject to his future engagements).

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, January 9th Mr. A. Vout Peters, at 8 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, January 11th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. (See list below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, January 12th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, January 12th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Seance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made *before* the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

- | | | |
|----------|-------|--------------------------------------|
| January | 11th. | —The Constellations and their Myths. |
| " | 25th. | —Pond Life Philosophy. |
| February | 1st. | —The Great Seers: Swedenborg. |
| " | 8th. | — " " Jacob Boehme. |
| " | 15th. | — " " Joan of Arc. |
| March | 1st. | — " " William Blake. |
| " | 8th. | — " " John of Patmos. |
| " | 15th. | —Egypt: The Dynasties. |
| " | 29th. | — " The Religions. |
| April | 5th. | — " The Philosophies. |
| " | 12th. | — " The Literature. |
| " | 19th. | — " The Architecture. |
| May | 3rd. | — " The Psychology. |

Subjects of "Talks with a Spirit Control."

January 12th.—Spirit Intercourse: Its Use and Abuse.

" 19th.—The Facts and Fictions of Spirit Life.

" 26th.—The Process of Death.

February 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—Ghosts and Hauntings.

" 16th.—Spirit Messages, Reliable and Unreliable.

" 23rd.—Mediumship in the Spirit World.

March 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—The Problem of Prophecy.

" 16th.—Social Life on the Spirit Side.

" 23rd.—Spirit Workers on the Earth Plane.

" 30th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

April 13th.—Spiritual Development through the Ordeal of Pain and Suffering.

" 20th.—Spiritual Development through the Ordeal of Wealth or Poverty.

" 27th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

May 4th.—Concluding Meeting of the Session.

THE PROSECUTION OF MADAME BROCKWAY.

MR. WILD, K.C., UNDERTAKES TO PROVE THE REALITY OF MEDIUMSHIP.

Nearly the whole of Saturday last was occupied by the hearing of this case at the West London Police Court before Mr. Francis. Mr. Barker appeared for the prosecution, and Mr. Ernest Wild, K.C., and Mr. Walter Frampton for the defence.

The witnesses for the prosecution were Mrs. Annie Betts Mrs. Nina White, and Mr. Harold Ashton of the "Daily Mail." The evidence given by these witnesses has already received so much prominence in the general Press that, even if space allowed, it would be unnecessary to reproduce it here. Indeed the whole case reported verbatim would occupy the greater part of the present issue of LIGHT.

Amongst the important points that emerged were predictions of the future, deposed to by the female witnesses—a "round sum of money" was to be given to one of them by a certain "Annie," and the other, who had posed as an unmarried woman, was promised a husband. Such at least were the statements of these witnesses.

Mr. Harold Ashton practically repeated the story told by him in the "Daily Mail" of his interview with Mrs. Brockway, when he believed that he detected her in trickery with the papers on which he had written the names of deceased friends, with questions.

In his cross-examination of Mrs. Betts and Mrs. White, Mr. Wild elicited the fact that they were private detectives or police agents, and had given false names to the medium. Mrs. White admitted in regard to one of the persons to whom she addressed questions, that the man was alive and that the defendant had told her that he was not in the spirit world.

Mr. Harold Ashton, of the "Daily Mail," under cross-examination by Mr. Wild, said that he thought the defendant was practising the same "Christmas conjuring trick" with which he was familiar.

Mr. Wild: Your reason being that she had her hand in her lap?

Witness: Yes.

Witness admitted that the electric light was fully upon her. He heard the rustle of paper, also of silk (presumably the defendant's dress). The first of the papers he handed to the defendant was only out of his view for a couple of seconds. The same observation applied to the other papers. He had folded the papers carefully into a fourth of their original size. He was sitting within the distance of a yard from the defen-

dant. The "Fred Davies" to whom the first paper referred was a boy friend of the witness, who died about twenty years ago. He had asked four questions, but was not very clear about all the answers he received, although he remembered the reply given with regard to the question concerning Eastern Pioneers—a Stock Exchange speculation.

Asked if he was familiar with psychical matters, witness replied that it was a very wide question. He believed in occult influences. In connection with the question regarding the Eastern Pioneers, he had been told by the defendant that he would visit the East. That was not impossible, but very improbable. He had been under orders to go abroad in the business of his profession, but those orders had been cancelled. His question to Richard Hoskin (his grandfather) concerning his (witness's) health had brought the answer that he would be in bad health for some time, but afterwards would get better. In his question, "Will she be all right?" the "she" referred to a black kitten, and not to any "dark woman." There had certainly been a dark woman in his life—it was his faithful wife. (Laughter.) He had visited the defendant to get "copy" for his newspaper and with the object of showing up fortune-telling. Referring to witness's description of the defendant in the "Daily Mail" as having "smooth grey hair," Mr. Wild called his attention to the fact that her hair was really black and curly, and suggested that, as witness was mistaken about her hair, he might also have been deceived about her fingers. Having given a humorous imitation of the defendant's Americanisms in speech in the course of his original statement to the Court, the witness was asked whether it was not customary for Americans to speak with a peculiar intonation. As to the glasses the defendant was wearing, Mr. Wild asked witness how he knew they were of high power. His reply was, because of their thickness—he admitted it was only his supposition that thickness indicated a powerful quality. He knew nothing of the letter which Mr. McKenzie had addressed to the "Daily Mail" offering to submit Mrs. Brockway to investigation by a committee of ladies and gentlemen to be selected by the editor of the "Daily Mail" until he read it in that newspaper.

Mr. Wild: Don't you think that was a perfectly fair offer?

Witness: I should think so.

Replying to Mr. Barker, witness stated that his account of the interview as given in the "Daily Mail" was word for word as it happened.

In the course of his speech for the defence, Mr. Wild said that the case came under the Vagrancy Act. In the Entwistle case it was held by the Divisional Court that to sustain a charge of fortune-telling an intention to "deceive and impose" must be proved. There was nothing illegal in fortune-telling if there was no intent to deceive. He referred to the case of Monck—a bogus medium with his paraphernalia of stuffed gloves with elastic attachments, rods divisible into parts and other trick apparatus for counterfeiting séance phenomena—where it was held that the trickery—the intent to deceive—was the essence of the offence, and the same would apply to palmistry. As long as there was no intention to cheat there could be no offence. He was much disconcerted by the learned magistrate's remark, "Are they going to ask me to believe that?" when his learned friend Mr. Barker at an earlier stage of the proceedings had expressed the view that the defence was going to be on the lines that Mrs. Brockway was a psychic and had power to get into communication with spirits. Nevertheless he was not only making that suggestion, but hoped to prove it. Of course there were materialists, people who did not believe in any world but this. But many inventions and discoveries had been made of late years of which our ancestors would have been wholly incredulous. Many people of eminence had studied and become convinced of the facts of Spiritualism and Psychical Research. Mrs. Brockway had practised as a psychic in the United States for thirty years, and had held a lucrative position as pastor of an Occult Church. When Mr. McKenzie, while on his tour in America on behalf of the British College of Psychic Science, discovered her, she was still holding that position and drawing a handsome salary for her work. Mr.

McKenzie was a hard-headed Scotsman, an engineer, who, having become interested in psychic research, had joined with a number of persons of position and integrity to establish this College, which was founded a short time ago under the presidency of Sir William Crookes. These people honestly believed in the possibility of communicating with the dead. Mrs. Brockway was paid a salary of £50 per month. Mr. McKenzie made no profit out of his undertaking. In fact, instead of getting money, he was spending it. His sole object was to promote the study of psychic science, and he had secured the Beckstein Hall for several successive Sundays, beginning on November 5th last, and he had engaged Mrs. Brockway to give demonstrations there to the general public. He could show by the testimony of witnesses of the highest position that she was not an impostor. They would prove that she had told them things which she could not possibly have known by any ordinary means.

Mr. Barker (interposing): Your client is charged with fortune-telling.

Mr. Wild: I am going to prove that she had no intent to deceive. If I prove that I shall show that instead of being an impostor she is a genuine psychic.

Replying to the magistrate, Mr. Wild respectfully insisted on his right to call witnesses and to prove that his client was not a "rogue and vagabond."

After some discussion between the magistrate, Mr. Wild and Mr. Barker, Mr. William Hendry was called as a witness, and spoke to having had two interviews with the defendant and receiving proof of the reality of her psychic powers. He testified that during these visits the defendant had not juggled with the papers on which he had written names and questions, that the names had been correctly given by the defendant and the questions appropriately answered. Mr. J. M. Miller was also called and gave similar evidence, adding that on his second visit to the medium she had refused to take a fee on the ground that she did not feel that the sitting had been satisfactory, although he had himself been satisfied, as he received a test of her genuineness.

The case was adjourned until Saturday, 6th inst., Mrs. Brockway being again admitted to bail, with the usual undertaking not to practise her profession in the meantime.

"CHARITY IS NOT EASILY PROVOKED."

By THE REV. F. FIELDING-OULD, M.A.

There are many Spiritualists like the writer of the article "Metapsychism and Religion" in *LIGHT* of December 30th who lose no opportunity of making envenomed attacks upon the Church of Christ. "The hungry sheep look up and are not fed," Mr. Hill tells us; "ecclesiastical religion has become a fossil," "the system is a tottering structure mostly rotten, musty and moth eaten." It is not true. There are millions of souls, compared with whom Spiritualists are a mere handful, who are quietly growing in grace and love in the garden of the Church, and there are an immense number of faithful priests working night and day with gentlest unselfishness among the poor and degraded. Thousands and thousands of simple people come early on Sunday mornings to build up the spiritual life through the Sacrament of the Altar. When will enthusiastic Spiritualists lay aside the bigoted narrowness they so condemn in others, the offensive arrogance of superior knowledge, and learn that "he that is not against us is for us"? In the deep spiritual essentials he is *not* against us. A man does himself no honour by jeering at his mother, rating her for her slowness to take in new ideas and because her old eyes are not so sharp as those of her "cocksure" son. We may be ashamed of the relationship, but the Church is our mother in spiritual things—it is a matter of history—and we owe her some reverence, though we may think we know better than she, and have long ago thrown off her control. Spiritualists on this side too often look upon the gaining of transcendental knowledge as the aim of the movement. I fancy the uplifted spirits on the other side might consider *spiritual advance* as the true end, and a gentle and patient treatment, a generous estimate of those whom we may consider blindly ignorant, would be the better attitude. Obstinate ignorance is a very irritating thing—a good many people have been burned alive for it—but we are not to "despise these little ones," for their angels sometimes see the Father's face more clearly than we do.

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THE YEAR BEFORE US: A GLANCE AHEAD.

It would not be difficult to foreshadow some of the great changes which will be wrought by the war in the near future, since, in many cases, they are even now beginning to be outworked. Already we see how many old prejudices are being broken down and old ideals outgrown, to be replaced by newer and more natural standards of life and living. But we shall on this occasion confine our survey to a subject which, although it relates to the fate of nations, nay, of all mankind, and is concerned with issues vastly more momentous than any which fill our newspapers, is still a relatively small matter—so minute a part of it has emerged. Let us try and summarise the shapes in which it has presented itself to the world up to the present time.

1. Physical manifestations of many descriptions, produced by human agents in another order of life, attested by a great number of witnesses, and scientifically verified.

2. Mental phenomena, such as clairvoyance, clairaudience, psychometry, prevision—found, as in the case of physical phenomena, to connect with the long series of records of similar things in past ages, and to confirm their historical accuracy.

3. Philosophical teachings based to some extent on the phenomenal evidences and claiming to be inspired from the unseen world—teachings which of late years have permeated nearly the whole of religious thought and almost revolutionised the popular attitude towards death.

It has done some appreciable work, this Spiritualism, in spite of the malice of its enemies and the antics of some of its alleged friends—in spite of being frequently identified with a number of cranky "religions" and "revelations," in spite of being exploited by sharps and fakers, treated as a marketable commodity by persons of commercial proclivities, and invariably (and joyfully) held up to scorn every time the prosecution of a psychic, real or pretended, enabled the matter to be exhibited in its worst light.

The year before us will be a year of winnowing—the process of sifting the false from the true has already begun, and it requires no supernatural faculty to prophesy of the future in this respect. The reality and the true nature of the psychic element in human life will be more plainly seen. The issues will become more apparent, for they will be brought into very sharp contrast. It will be realised how hopeless a matter it is to suppress any power or faculty which belongs legitimately to Nature. That is

a question which has been brought home very painfully to the community in other directions—it will be so in this question also. The fact that psychic faculties may and do co-exist with every circumstance of vice and folly will become clearer than ever, and that is a lesson that has long been sorely needed. Some sharp divisions (hitherto obscure) will be drawn between developed mediumship—free of all psychological and personal limitations—undeveloped or half-developed mediumship, with its failures and perplexities, its few grains of reality to a great quantity of chaff—and the pretended mediumship of the impostor and social parasite. These distinctions will become very clear in the days to follow.

That such a change must come is sufficiently obvious, for during the past year we have had the almost comical spectacle of the daily Press recording well-authenticated cases of verified dreams, visions and other phenomenal happenings side by side with attacks on mediumship and reports of the prosecutions of professional psychics, real or pretended. The resulting confusion of mind has been such that to the public it seemed as if the Press was engaged in blessing and cursing the idea of spirit intercourse almost in the same breath. The appearance of "Raymond" and the pronouncements of Sir William Crookes and Sir Arthur Conan Doyle have made confusion worse confounded, for now we are expected to believe that some of our leading thinkers who have given a quarter of a century or more to a study of the question can be reduced to impotence by the efforts of a few newspaper reporters whose ignorance of the whole subject would be laughable if it were not so painful.

It is reasonably certain, then, that the present purgation will result in a tremendous clearing of vision on the part of intelligent spectators whose opinions, after all, are of far more importance than the muddy imaginings of those who have not yet acquired the power to think for themselves.

The pains and privations of these terrible days will be for all true men and women an impulse to high thought and high endeavour; in the meantime it may be allowed to us to make one firm statement regarding this subject which bears the much abused and misunderstood name of Spiritualism:

IF IT CANNOT SURVIVE THE MOST POWERFUL AND MALIGNANT ASSAULTS OF ITS ENEMIES AND THE WORST FOLLIES OF SOME OF ITS WOULD-BE FRIENDS, THEN IT IS NO TRUTH AND MAY BE ALLOWED TO MEET THE FATE WHICH SOONER OR LATER OVERTAKES EVERY ERROR AND DELUSION.

THE PASSING OF MADAME DE THEBES.

The death of Mme. de Thibes at her house near Meung-sur-Loire has created quite a sensation in the Press, for some of her prophecies were curiously true. Says the "Daily News":—

Madame de Thibes's predictions had for years aroused the interest of all classes of society in France. She received many famous people in her sombre salon in the Avenue Wagram, under the shadow of the Arc de Triomphe. She was a personal friend of Alexandre Dumas, Adolphe Brissot, Jules Claretie and Ernest Daudet. Camille Flammarion frequently honoured her, and it was rumoured that even King Edward had called on her during his stay in Paris.

Among Madame de Thibes's more famous "prophecies" were the Boer War, the great charity bazaar fire in Paris, the Serbian massacres, and the discovery of radium, all of which she claimed to have foretold.

In her "Almanac" for 1914 Madame de Thibes indicated, not only the outbreak of war, and the occurrence of a great law case (the Caillaux trial), but also the death of the Pope. She declared that at the beginning of the war the Germans would approach Paris, but not enter it.

PSYCHIC SCIENCE IN SERBIA.

BY HIS EXCELLENCY COUNT MIYATOVICH.

(Continued from page 422, Vol. XXXVI.)

CLAIRVOYANCE AND DIVINATION.

Referring to the rebellion against the Turkish Government in 1804, and to the Serbian national bards whose songs deal with the events of that time, Count Miyatovich stated that one of these lays described the rising as having its beginnings amongst the ancestral spirits of the Serbian race. Certain signs were said to have been given from the Unseen World in advance of the rebellion—thunder, for example, was heard in the winter, an extraordinary phenomenon in the Balkans, and there were many other portents. These signs were noticed by the Turks also, and one of their seers by the aid of a glass vessel filled with water, which he took to the top of a high tower, gained visions of the future of the Moslem Empire. This excited much attention amongst the Turkish wise men and diviners, who consulted old books of prophecy, and the conclusion was that the time was arriving when the Turks would lose their possessions in Europe. As regards Serbia there was a prophecy that a day would come when he who desired to meet a Turk on the roads of that country would see no Turk. And that prophecy was fulfilled, for the whole Turkish population eventually migrated. Nostradamus had prophesied that the Turks would be driven out of Europe, and the educated Turks were well aware of it, and indeed regarded it as part of their national destiny. A Turkish Pasha when discussing Nostradamus with the Count remarked, "We are going to lose our Empire in Europe, and I think we are going to lose it now."

The speaker next referred to a method of divination which recalls a practice current amongst the ancient Roman augurs, also the Highland seers of a few centuries ago. This consisted of an inspection of the shoulder-blade of a roast pig. In every Serbian village there was always to be found at least one man or woman who could recite national poems, propose toasts in the orthodox fashion, and foretell the events of the coming year, the events relating to the family in whose house at the Christmas banquet the prophet is present, and also events affecting the nation.

As to the method of prophesying from a blade-bone of pork, a friend of Count Miyatovich, a certain colonel, told him that, being present at a village banquet in the Christmas of 1913, one of the guests, who was skilled in prophecy, after an inspection of the bone foretold a great disaster to happen to Serbia, which he said would be over-run by enemies and laid waste. The invasion would ruin the country, but it would only be temporary ruin, for after terrible times peace would come, and Serbia would flourish as it had never done before. The seer referred to the fact that by this same method of divination the native prophets had foretold the Balkan wars of 1912 and 1913. That the present disaster was generally foreseen in Serbia was shown by a conversation which the Count had, with a Serbian friend—a learned monk—now in London, who testified that after the war of 1913, when travelling in Serbia, he found some of those persons with whom he conversed looking forward to the "greatest war of any war" to break out in 1914. The divinations of the Serbian magicians had taught them more than the most astute and far-seeing of the politicians.

THE WONDERFUL PROPHECY OF MATHA OF CREMNA.

This story, which the Count narrated in the course of his address, is one of the most remarkable examples of modern prophecy, and is, he stated, on record with the Society for Psychical Research.

In the year 1868, on the 29th of May, a peasant came rushing through the streets of a town in the southern part of Serbia exclaiming, "Help! Help! They are murdering our Prince!" The police, thinking he was mad or drunk, arrested him. Two or three hours later a despatch arrived from Belgrade stating that on that very evening Prince Michael of Serbia had been assassinated. Some people naturally thought there

must have been a conspiracy, and the peasant was closely examined as to how he came to know of the assassination before it occurred. It was assumed that he must have been in some way implicated in it, but this he stoutly denied, although he was unable to explain how he knew. He could only tell his interrogators that he went through peculiar experiences during which there flashed before his mind coming events; and he said, "I saw three men coming from the forest and firing at and killing our Prince, and whatever I see in my visions, it comes true." The prefect thereupon asked him whether he had any other visions of the future, and the peasant eventually dictated through the prefect's secretary a long description of events which he foresaw as to happen between the year 1868 and our own day. In this prophecy were correctly foretold events affecting the royal family of Serbia, including the assassination of King Alexander and Queen Draga, and the accession to the throne of King Peter. He prophesied that a foreign army would invade the country and occupy it, and that there would be such suffering for the people as they had never known before in their whole history; but later the foreign armies would be driven out and there would come a happy time, so that those who to-day envied the dead as being at peace would in the coming days say they wished the dead were back on earth to enjoy such happiness.

Continuing, the speaker said that in the early 'nineties a young Serbian who had been for some years in America returned to his native country, where he published some pamphlets and small books on Spiritualism. He discussed the matter with him (Count Miyatovich). The Serbian people were much impressed by these things, and before the war there was hardly a town or village in Serbia which had not its Spiritualistic centre.

Referring to his own experiences in connection with the subject, the Count said that the published records of these were well known in Serbia, where the people were apt to say that as they were recounted by one who had been a Cabinet Minister on many occasions, and on several occasions an ambassador to the Courts of Europe, they must be true! It was proposed at one time that he should be made Archbishop of Uskub, and the position was actually offered to him by King Peter. The peasantry were much interested in the matter, and argued that he should certainly accept the position on the ground that their other Archbishops could not communicate with spirits, whereas he could! (Laughter.)

With reference to the deep impression created on the soldiers by the war, Count Miyatovich narrated the following incident. Once in Serbia he was accosted by a young man who said, "I am very glad to meet you. You gave yourself great trouble some time ago to preach to us faith in a living personal God. Some of us could not accept this. We were artists and scientists, men of intellectual tendencies, and we could not believe in the God you preached, but after these two wars [the Balkan wars of 1912 and 1913] we have found God for ourselves. We believe you were quite right. There is a personal, omnipotent God." This great war had deepened that faith and it was doubtful whether any of the Serbians at least who were disbelievers before the war did not now begin to be reverent believers.

In conclusion the Count said: "I hope the lesson of this great war will take the form of a mighty message to all the nations, and also that it will help to forward the spiritual movement and bring before men the great truth which our own people have learned through the wars and sufferings through which they have passed. The Spiritualistic movement which you represent will bring to the world that for which it has longed. It is hungry and thirsty after the truth, although sometimes quite unconsciously. Let me thank you for the patience with which you have listened to my perhaps somewhat rambling remarks."

DR. ARNOLD WALLACE, in moving a vote of thanks, paid a high tribute to the work of Count Miyatovich as statesman, philanthropist, reformer and author.

MR. W. J. VANSTONE, who seconded the vote, referred to the deep interest with which he and all present had listened to the address.

The resolution was then formally put and carried with acclamation, and after a graceful acknowledgment by Count Miyatovich, who said he always felt very happy to be amongst the members of the London Spiritualist Alliance, the proceedings terminated.

PSYCHICAL RESEARCHER V. RATIONALIST.

A REPORTER IN A PASSAGE OF ARMS.

In continuation of a discussion concerning psychic research in "The Literary Guide and Rationalist Review," Mr. J. Arthur Hill contributed a reply to Mr. McCabe, which was declined by the journal, Sir A. Conan Doyle having already sent a reply. As the letter, although detached from the statements to which it is an answer, will be of interest to many readers, we give it here.

Mr. Hill wrote—

I see that Mr. McCabe, in the December "Literary Guide," expresses dissatisfaction with my particular brand of humour, as exemplified in an "Occult Review" article of mine. I'm sorry. But tastes differ, and it can't be helped.

I notice also that he is still very much mixed about telepathy. He tries to wriggle out of having said that he regarded the evidence as "satisfactory" ("Literary Guide," March, 1916), saying that he qualified the remark by a reference to the difficulty that no proof had been produced in answer to a certain challenge. But how can evidence be "satisfactory" if there is a "difficulty"? Moreover, we don't say that telepathy can be produced demonstrably at any stated time. No more can earthquakes or eclipses. If I offered Mr. McCabe £100 to show me an earthquake, he would not find it easy; and if one did fortunately happen to come along, he couldn't prove it was the genuine article. I might say it must be a new German howitzer—a *kolossal* one—for such things are much commoner than earthquakes, and more credible. Nevertheless I should be wrong. So with telepathic phenomena. They cannot be produced to order, at least not always. But they can be observed scientifically when they occur.

Mr. McCabe refers to a "stone wall" which Sir William Crookes is said to have been brought up against by psychical research. In the March "Literary Guide" (p. 42) it was "a brick wall." Mr. McCabe varies its composition each time he mentions it, thus avoiding the flat monotony which unromantic accuracy so often and so unfortunately entails. What sort of wall it really is, in Mr. Harold Brehm's book—whence Mr. McCabe got it—I don't know. But if Mr. McCabe will read *LIGHT* for December 9th, 1916, he will find Sir William Crookes' "latest utterance" on the subject—written long after Mr. Brehm's book—and there is no wall there of any kind. Sir William sums over it—if there was one—and comfortably on the other side with other culprits such as Sir Oliver Lodge and Sir William Barrett. Very sad, of course.

It won't do, Mr. McCabe. The scientific men have left you behind. The President of the Royal Society (Sir J. J. Thomson) is a member of the S.P.R., and its membership lists bristle with names of distinguished men of science. True Rationalism investigates and learns. Mr. McCabe remains in the "orthodox" sciences of mid-Victorian times. I wish he wouldn't. A vigorous mind like his ought to be able to get forward. But emotional prejudice is evidently too strong for his intellect. It is a pity.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY FEB. 1917.)

We regret to have to announce the death of one of our subscribers, Deputy-Surgeon General Wolsley, a brother of Lord Wolsley. Intelligence was received in this country on Sunday that he had been killed on the previous day by a fall from his horse at Meerut, India.

ERRATA.—The following corrections are needed in last week's instalment of our report of Count Miyatovich's address on "Psychic Science in Serbia" (p. 131): In the third paragraph, for "after Palm Sunday" read "before Palm Sunday"; in the sixth paragraph, after "the name of the Trinity," read "she would throw into the water four burning coals, uttering, &c.; and in the following paragraph, for "white rose" read "wild rose."

CONDITIONS ON "THE OTHER SIDE."

SYMBOLISM IN COMMUNICATIONS.

By H. A. DALLAS.

Although the claims of the Christmas season have made a long interval since the appearance of Mr. J. Arthur Hill's article on the above subject, I should like to make a few remarks upon it. I find myself very much in agreement with what I think is his main contention. If I understand him aright he does not mean to imply that the Other World is not objective—as objective as our own. "N. G. S." seems to have thought that he denied the objective nature of the next state (I do not think so); also he seems to think that to affirm that the language in which the ideas concerning conditions in the Other Life reach us is not literal, but symbolical, is equivalent to saying that this language does not convey to us any real truth about the next state. I am strongly disposed to think that the language is to some extent symbolical, but I believe that it symbolises realities; the whole value of a symbol is that it suggests a truth under a form which we can apprehend.

An experience of my own may help to make my meaning clear, and, unless I misunderstand Mr. Hill, may make his clear also. Some years ago I had a class of working women which met on Sundays for instruction. If I visited a picture gallery in the week I sometimes made this the subject for a Sunday talk. I found that the women listened with evident appreciation to my description of some picture which had specially arrested my interest, and that in this way I could bring home to them some spiritual truth. On one occasion after I had done this with apparent success, one of my class brought me a print she had cut out of a magazine, because, she said, she thought it was like the picture I had described. The picture was a fine work by an artist, the print was a very commonplace production, one of those rather sentimental compositions which appeal to the popular mind; but the two had something in common; both embodied the same idea (I forget at the present time exactly what it was, but I think it was the idea of remuneration).

"So," thought I, "that is all my description conveyed to the minds of my attentive and interested hearers!" I did not, however, tell her that the picture was quite different from this cheap print; to do so would have been untrue and would have frustrated my purpose. Some truth had been conveyed by my description, and the woman had recognised that truth in the thing she had brought me. I saw that it would be both true and wise to admit the similarity and to content myself with that. My language had not been intentionally symbolical, but it had proved to be so actually. I had not conveyed to the minds of my hearers a correct impression of what I had seen, because, being unaccustomed to seeing works of art, they could not receive the impression I sought to convey; they translated my terms into pictures familiar to them; and yet we lived in the same world, and the difference of condition was not so great, probably, as that which exists between those who have physical bodies and those who have not.

It seems probable that the medium who receives impressions from the Other Side is very much in the position of my class of women, and that the impressions received are often different from the impressions which are intended to be given and yet that real truths are imparted. By comparison we shall, perhaps, discover the essential points which are common to most different communications and which we may therefore conclude are the important facts which the communicators desire to teach us.

There is yet another point which I should like to suggest. We are aware of the fact that when a man's leg has been amputated he still feels as if his leg were there. It is, therefore, not unlikely that when a man has been severed from his physical body by a sudden shock he may still feel as if he had a physical body. Sensation is in the last resort a mental experience, as we well know.

The senses of touch, hearing, &c., are only operative when vibrations have been conveyed to the brain and then interpreted by the mind; there is no actual sensation in matter.

apart from the discerning mind (which in the lowest creatures, perhaps, may be called mind-stuff). A discarnate mind which has suddenly lost its physical body may, at first, be as conscious of physical needs as a man whose leg has been amputated is of the missing member. If so, it is quite natural that he should crave for a "smoke," or that he should think he wants food, and that the ministering spirits who nurse him into convalescence and into the realization that he is born into another state should supply what will satisfy these cravings. It surely would be as easy to them to do so as it is to our skilled nurses and physicians to supply the wants of their patients and to gratify their fancies until health has been restored.

It must not, however, be supposed that sudden death in every case necessarily produces the same results. There are many who already live partly in the spiritual and to whom the transition would not involve any sense of severe shock; their spirits even now live "alive unto God" in the consciousness of relations beyond the senses. But when we think of the hundreds who are not thus, and who by a sudden blow pass out of the body, it is consoling to remember the patient ministrations which await them on the Other Side.

These considerations should make us receive with caution any communication concerning their environment which may come from those who have recently passed out of the body and who may still be at a stage in which quasi-physical sensations are experienced.

NOTES FROM FRANCE.

The Paris "Psychic Magazine" gives a sketch and appreciation of the late Dr. Papus (Gérard Encausse), whose recent transition deprives us of an able psychiatrist and a kindly personality. Dr. Papus was mobilized at the commencement of the war as a surgeon-major, and in spite of a subsequent breakdown in health continued his work of healing; a fact which no doubt hastened his death.

Born at La Coruna, Spain, in 1865, he showed early leanings towards intellectual and scientific pursuits, coupled with a decided independence of view. He was the author of many books and brochures on occult science and his researches into mysticism were extensive.

In the same journal appears the report of a further lecture by M. Henri Durville on "The Power of Suggestion." The lecturer cites well-known cases of stigmata experienced by numerous saints and mystics, notably that of St. Francis of Assisi, whose intense desire to experience the agony of Jesus Christ during His passion resulted in the marks of mutilation appearing on his own body. In this connection M. Durville hastens to disclaim any desire to offend the religious susceptibilities of those who regard these cases as signs of direct intervention of the Divinity.

An instance is also quoted of a woman who, seeing a child on the point of being crushed by an iron door, experienced such pain in her own foot that eventually she had to take to her bed.

M. Durville is appealing for funds for the erection, by a well-known syndicate, of a monument to be erected in a public place in Paris, to commemorate the psychiatrists who have fallen in the war. Among the most celebrated of these are Dr. Papus, M. Fernand Groux, M. Victor Meunier, M. Bouquet, and M. Robert.

D. N. G. (France).

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for fifteen weeks, *post free*, for its trial, or a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should send themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

"OUR DUTY TO 'GHOSTS.'"

A REPLY TO MY CRITICS.

Alas, poor ghost!

Does't for a certain term to walk the night,
"Hamlet," Act I., Sc. 2.

The views of so cultured and thoughtful a writer as the author of "Rays of the Dawn"—conveyed, as they always are, in perfect English—cannot but command respectful attention, and apart from the wording which she thinks it necessary to administer to me for what she regards as my unfair treatment of her friend there is little, if anything, in her article in *LIGHT* of the 10th ult. to which I can take exception. Indeed, so far as I am concerned, she is preaching to the converted. As to the occasion for her rebuke, it is possible that if, like her, I had had a long previous acquaintance with Mrs. Gibson's work I might have been influenced to a more considerate course of action. As it was, all that I knew of that lady was derived from a rather lengthy letter submitted to my judgment by the editor (who at the time was "snowed under" with manuscripts). That letter consisted mainly of what to me were most extraordinary assertions—assertions which aroused all the critical faculty I possess. Had I advised that it should be given in full I should have felt bound to postpone any comments I desired to make till the following week. I chose, instead, to paraphrase briefly the statements referred to, omitting detail and elaboration, and adding my criticism. There was certainly an element of unwisdom in my choice, since in doing this I laid myself open to the suspicion of misrepresentation or at least of picking out from the letter points which lent themselves to adverse comment and ignoring others which did not. If I have done either of those things Mrs. Gibson will doubtless call attention to the fact.

Meanwhile I look in vain in Mrs. Fox's eloquent championship of Mrs. Gibson's work for the least allusion to the statements which I criticised, though it seems to me that the two must be intimately connected. I agree with Mrs. Fox that "whatever there is of purgatory on the other side it is that which the soul has woven for itself on earth." I recognise, moreover, that while pity may sometimes be uncalled for and insulting, a true, understanding sympathy is always helpful, and need not be confined to those human spirits moving in the same plane of existence as ourselves. But is this a reason why I am to believe, on the strength of Mrs. Gibson's assurance, that the ancient Druids (who, whatever their errors, were presumably truth-seekers) have made no spiritual advance since they have been on the other side, for that is what seems to be implied by the statement that she has seen them "still in their temple on a lonely moor praying"? If so, progress in the Beyond is much slower than here. Is it a reason why I am to believe that people against whom nothing is alleged save that they died of the plague were, merely by reason of the suddenness of their transition, doomed to remain bound to their old homes for two hundred and fifty years—meanwhile (ghostliest of notions!) innocently and unconsciously acting the part of vampires to the physical health of all subsequent tenants? Or is it a reason why I am to believe that better men than myself, who from childhood have been taught the doctrine of the resurrection of the body, condemn themselves by their acceptance of that dogma to a long future vigil in the neighbourhood of old churches and family vaults? I should condemn myself as a narrow-minded bigot if I believed that.

Will Mrs. Fox pardon me if I have made a personal application? She has strong convictions on the subject of purgatory: she has a perfect right to them, for they are the result of close and earnest study. But she may be mistaken. What then? Am I to assume that the strength of those convictions will keep her consciousness fixed to this material plane of existence for two or three hundred years in anticipation of expected but long delayed events? In that case she will certainly be classed by some kind-hearted medium in the far future as "materially minded," and added to its pitiful accounts as "poor soul."

Of course I believe nothing of the kind, but it is for discrediting these amazing tales that I am held up as a kind of cynical monster who delights in "stale gibes," "cheap mockery," "ironical contempt and patronage." I am glad that Mrs. Gibson, whose warm-heartedness and absolute good faith I do not for a moment doubt, does not charge me with so odious a thing as "patronage." That and its companion little stab come from a more polished weapon than she wields. As regards the other terms I trouble not at all. I will only ask Mr. Severn and Mrs. Gibson to accept my assurance that behind what has seemed to them gibe and mockery is a very real and passionate resentment against the unquestioning adoption of ideas which appear to me to be inconsistent with any faith in a Divine governance of the universe. Mrs. Gibson "gets" these things and accepts them without the least misgiving. "Experience," she tells me, "is the only teacher," overlooking the fact that all experiences are not of an evidential or test character, and that very mistaken interpretations may be placed upon them—as I am convinced is the case with those she narrated in her letter.

One statement in that letter (and one only) I omitted to refer to in my previous article. I will quote it in Mrs. Gibson's own words:—

Talk of prayers, why I have found the so-called dead praying for themselves and possibly for others. For many hundreds of years they have knelt at the altar rails praying, in their clerical and monkish attire—aye, since the eleventh and twelfth centuries have they prayed, but no prayer has been heard.

—the reason being (as she explains) that the prayers were insincere. I do not think she will accuse me of any breach of confidence if I add the following from a personal communication with which she has since kindly favoured me:—

I have heard only the last few days of souls crying out for God's mercy! Why does not the good Father hear these poor ones? I was told, because the cry is only from the lips.

I do not wish to comment on this further than to suggest that mechanical prayers do not usually take the form of cries for mercy, and to ask Mrs. Fox whether she really thinks intelligent readers of *LIGHT* could be expected to credit this story of objectless and meaningless cries to a deaf Deity persisted in with unwearied iteration for eight or nine centuries on end!

And now may I suggest one or two possible explanations of these and similar experiences—with the proviso that I am not tied down to the acceptance of interpretations which my reason rejects by the mere fact that the explanations I offer may not entirely cover the ground?

We are told (and the statement seems reasonable) that when the senses of the physical body are finally closed to our present surroundings and the senses of the spiritual body open to those of the life beyond—to all its varied sights and sounds and tactile impressions—there is nothing in the experience of the nature of a bewildering transformation scene. We find ourselves amid solid material objects resembling those with which we have long been acquainted. Certain disabilities attaching to our past condition have been left behind, but with this exception the new world is so like the old that it is not easy for us at first to realise the fact of our transition. If this be so, it would seem probable that the likeness between the two states would extend to those alternations of experience which we know as the waking and the sleeping states. In our sleep condition here the mind sometimes loses not only the consciousness of its present surroundings, but all sense of the passage of time. It reverts to the long past; we are a boy or girl again in the old home. May there not be something akin to this on the other side? The sleeper lives again in scenes and circumstances which, perhaps centuries before, made a deep impression on his mind. All else is forgotten. Perhaps his mind in sleep comes in touch with that of a medium on the earth plane who is at that very moment staying at the village in which the dreamer lived in the time of the plague. Instantly all the old associations are awakened. He again lives for some brief moments through that season of horror. He is helping once more to bury the dead; he is smitten himself with the disease. And the medium announces to his friends: "Here is

a poor soul who has been hanging around this place for two hundred and fifty years" (the "poor soul" doesn't say so!) "and cannot get away."

My second explanation is psychometry. Where have Mrs. Gibson and her friends seen those unhappy souls who have prayed for nine centuries and not been heard? Apparently in old London churches, for she advises me to take a good clairvoyant and visit one. I have not a doubt that if I were a psychometrist and stood by one of the venerable old pillars in St. Bartholomew's Priory I should witness many strange scenes. Like her I should see monks kneeling in prayer at the altar; I might even see old Prior Rahere himself. But they wouldn't really be there!

D. R.

SIDELIGHTS.

In the course of his speech at the hearing of the Brockway case on Saturday last Mr. Ernest Wild, the counsel for the defence, invited the magistrate personally to test the powers of Mrs. Brockway, an offer which was not accepted.

We give the following planchette story on the faith of an old contributor, a retired business man. He tells us that a lady of his acquaintance experimenting with the writing board received a string of mathematical signs which were quite meaningless to her. She consulted a mathematical friend, who discovered that the signs represented the equation quite correctly set down of the form of the planchette itself.

The "Star" of the 30th ult. devoted three-fourths of a column to a notice of an article on the late Dr. "Papus" (Dr. Gerard Encausse) in the current "Occult Review." The article, which is by Mr. Arthur E. Waite, who is described by the "Star" as the leading British student of Occultism, deals with the life and work of Dr. Encausse, to which reference was made in *LIGHT* of November 4th. The "Star," by the way, refers to Dr. Encausse as having "just died in Paris," but the distinguished occultist really passed away in October last.

A New York correspondent tells us that Sir Arthur Conan Doyle's recent manifesto in *LIGHT* has been extensively noticed in the American newspapers. Amongst the more important of these is the "New York Times," which, although ordinarily hostile to psychical phenomena, has taken a considerable interest in the matter. The New York "Evening Post," one of the leading literary journals of the United States, as our correspondent points out, is also concerning itself seriously with "Patience Worth," the remarkable book given through a Ouija board, as described in *LIGHT* of May 13th, 1916 (p. 159). Professor Hyslop, however, is not, by the way, fully satisfied with the evidences for this phenomenon.

The "Yorkshire Evening Post" recently quoted from the "Church Times" a paragraph holding up séances to ridicule, and stating that the spirit of a Serbian soldier did not speak Serbian probably because a Serbian was among the sitters. The "Post" has since printed a reply from the Rev. Charles L. Tweedale which quite takes the wind out of the sails of our ecclesiastical contemporary. He quotes effectively the testimony of Count Miyatovich that at a séance with Mrs. Wriedt his own mother came and spoke to him in Serbian; and finally that a Croatian gentleman who had come with the Count was addressed by a spirit friend in the Croatian language. Mr. Tweedale adds that he has himself heard several languages spoken by returning spirits at Mrs. Wriedt's séances.

CLAIRVOYANCE.—Interesting and generally successful meetings for clairvoyance were held at the rooms of the Alliance on the 5th, 12th, and 19th of last month, the mediums being Mrs. Wesley Adams, Mr. W. Ronald Brailey, and Mr. J. J. Vango.

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Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Görthe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

It may be as well at this juncture to remind some of the opponents of our subject that it is time they made up their minds as to what line of argument they intend to pursue and to stick to it, if only in the interests of their own sanity. At present we are left to contemplate with what gravity we can the spectacle of persons who at one moment oppose psychic investigation on the ground that it is dangerous and diabolical, and at the next go whooping off on the trail of a newspaper reporter, chuckling joyfully over the discovery that it is a ridiculous imposture. Now this infirmity of judgment is eloquent of a state of mind not at all creditable to an honest and intelligent person. It indicates, for one thing, unscrupulousness and, for another, unreasoning fear, and, for yet another, that servility of mind which, dreading to make first-hand acquaintance with the unknown thing, boldly weighing and testing it in an impartial spirit, accepts with asinine submissiveness whatever judgments are passed upon it by others. We would not give a fig for the opinion of a person on any matter or thing which he had not carefully examined for himself, and even then we should not feel bound by his judgment but should proceed to test it for ourselves.

* * * *

A great deal of the difficulty in regard to the question of mediumship arises from the fact that it is never completely under the control of its possessor. It cannot be turned off or on at any moment like gas or electricity. Like all the higher powers of life, it is governed by laws only dimly understood. The greatest poet cannot undertake to produce an immortal poem to order, no matter how high a fee he is offered or how much he may be in need of the money. Even the man who pursues a lower form of art is a good deal at the mercy of his mood at any particular moment. He may be "in good form," or he may be "out of touch," as the Americans say, and unable to do himself justice. If the artist is forced by harsh necessity to produce his work under the worst possible conditions for the use of those who desire to do him and it as much injury as possible, the results may easily be grotesque or even hideous. That would prove (of course) that the artist was a fraud and his art mere foolishness! *Quod erat demonstrandum*, as our old friend Euclid would say. There are still living amongst us some scientific gentlemen who derided the telephone and the phonograph in their first crude forms as "rather trifling American toys." That was before the days of some of our enterprising young newspapers, who would have made excellent "comic copy" out of the inventions—in their early stages at least.

Those of us who have proved for ourselves the reality of a life beyond the grave and the possibility under certain (or rather uncertain) conditions of communicating with its inhabitants may justifiably proceed to further inquiries concerning the nature of that life and the methods of communication. There is no need to revolve aimlessly about the original discovery, as though so fascinated by it as to be unable to make further progress. But to proclaim it as capable of demonstration at any time to any kind of inquirer, to announce that the lines of communication are now in full working order, is woefully to misrepresent the facts of the case. As far as a dignified and scientific presentation of the subject is concerned, we are only at the beginning of the matter. The first attempts at telegraphy, steam and election traction and aviation were the subjects of much derision in the newspapers of those times, especially when the experiments were conducted by persons with more enthusiasm than science. We hear no laughter to-day. But Spiritualism is more than the mere attempt to establish communication between two worlds. It has vastly higher meanings, as many articles in the pages of LIGHT testify.

* * * *

On the vital question of food economy and its relation to health and well-being, Mr. E. Wake Cook kindly sends us another useful Note:—

It is significant that the first words of Swedenborg's first heavenly visitant were, "Don't eat so much"! Yet he could not have been a very heavy eater, or no spiritual visitor could have approached his food-befuddled brain. His great successor, A. J. Davis, in his medical works, urged the necessity of eating little and chewing more. But it was left to Horace Fletcher to produce such startling effects from that process carried out to the full, that the scientific men were surprised into making more searching investigations than ever before. The result was to show that the accepted standards were more than twice too high, especially the protein standard, protein being the body-building and repairing material, for which costly albuminous foods, such as meat, eggs, &c., were considered necessary. Dr. Hindhede's life-long experiments have proved that more than enough can be got from the cheapest foods, and that an excess of protein from meat is a prolific cause of the most painful disorders. Thoroughness of mastication and insalivation is vital. According to Pawlow, the enjoyment of food and the pleasurable anticipation of it are required to excite the flow of digestive juices necessary for perfect digestion, without which we get food-poisoning, and—pessimism! A good active appetite is the only justification for eating; and we should not eat when the mind is over-clouded by "fear-thought," anger, worry, or great depression. Perfect mastication, besides a host of other benefits, nearly doubles the value of food by securing perfect digestion and assimilation, and that is the great object of the whole complex process. But the system cannot perform this marvellous transubstantiation when the stomach is overloaded; so over-eating is a double form of waste, as much of the energy coming from the part which is digested is expended in getting rid of the superfluous food by means which tend to poison the blood, and bring manifold ills. So we arrive at the paradoxical position that by halving our food we get double value from it, with more enjoyment, and a lessened liability to disease. If this truth were acted on, it would save a menacing situation in which food-tickets are looming ominously near.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, JANUARY 18th, 1917.

When AN ADDRESS will be given by

MISS LIND-AF-HAGEBY

ENTITLED

"THE HIDDEN PSYCHOLOGY OF DAILY LIFE."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon in the New Year is as follows:—

Feb. 22.—"Atlantis, the Mother of Nations," by Mr. J. H. Van Stone (Sir A. Conan Doyle finding it impossible to speak on this date).

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, January 16th, Mrs. Zeilah Lee, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—No meeting on Thursday next, January 18th.

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, January 19th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, January 19th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séances is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

January 25th.—Pond Life Philosophy.

February 1st.—The Great Seers: Swedenborg.

" 8th.—" " Jacob Boehme.

" 15th.—" " Joan of Arc.

March 1st.—" " William Blake.

" 8th.—" " John of Patmos.

" 15th.—Egypt: The Dynasties.

" 29th.—" The Religions.

April 5th.—" The Philosophies.

" 12th.—" The Literature.

" 19th.—" The Architecture.

May 3rd.—" The Psychology.

Subjects of "Talks with a Spirit Control."

January 19th.—The Facts and Fictions of Spirit Life.

" 26th.—The Process of Death.

February 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—Ghosts and Hauntings.

" 16th.—Spirit Messages, Reliable and Unreliable.

" 23rd.—Mediumship in the Spirit World.

March 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—The Problem of Prophecy.

" 16th.—Social Life on the Spirit Side.

" 23rd.—Spirit Workers on the Earth Plane.

" 30th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

April 13th.—Spiritual Development through the Ordeal of Pain and Suffering.

" 20th.—Spiritual Development through the Ordeal of Wealth or Poverty.

" 27th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

May 4th.—Concluding Meeting of the Session.

ELECTRICAL CONDITIONS AND PSYCHIC PHENOMENA: A SUGGESTION.

BY THE REV. CHARLES L. TWEEDALE (VICAR OF WESTON).

It is a well-known fact that the physical phenomena of spirit manifestation are much more powerful and much more easily produced in countries where a dry electrical condition of the atmosphere prevails. This is almost certainly the cause of the superiority of American voice and materialisation phenomena compared with those obtained in this country. The phenomena appear to be more easily induced and to have a less exhausting effect upon those through whom they are produced, the electrical conditions apparently facilitating their production and at the same time having a bracing or recuperative effect on the physical organism of the medium. In my opinion this electrical condition, due to an intensely dry atmosphere, was a powerful factor in the production of the marvellous phenomena recorded in the Bible as accompanying the children of Israel in their wanderings in the Sinaitic desert. Travellers inform us that the electrical conditions in many parts of the United States are of such a nature that an electric spark can be drawn from the face or finger after sliding over the carpet of an ordinary room, and that sparks are often drawn from metal articles in the room which happen to be insulated, these conditions prevailing during a good part of the year. I also recently read an account of the electrical phenomena experienced by a party of travellers in the Sinaitic desert. They describe how at night the friction induced by merely turning round on their piliasses was sufficient to make the blanket glow with phosphorescent light. Such phenomena mark these regions as ideal ones for psychical happenings, and undoubtedly explain the superior force and ease of production which, as a rule, attend psychical phenomena in these and other similarly dry countries. For some time past I have been considering how these conditions might be artificially obtained, and I suggest the fitting up of a suitably warmed and dry séance-room either with a powerful high frequency electrical installation, or with a powerful static electrical machine, either inductional or frictional, having plates about three feet in diameter.

The working of either of these installations would powerfully charge the room and atmosphere with electrical influences, under suitable conditions of insulation, and, like musical vibrations from the reed organ or violoncello, or the harmony of human voices, would, I believe, be found to be a powerful help in enabling phenomena to be produced, and at the same time would prevent by its bracing effect the exhaustion of both medium and sitters.

Perhaps the Council of the newly-founded College of Psychic Science might see their way to establish such an electrical installation in the séance-room at their headquarters.

January 2nd, 1917.

THE MEANING OF SPIRITUALISM.

By V. C. DESERTIS.

From time to time discussions arise whether Spiritualism is, or is not, a religion. Would it not greatly extend its influence if we could keep to the proper meaning of a word which should imply no more than the antithesis to materialism?

Materialism is the attitude of mind (based on the animal senses) which states, or the tenor of life which implies, that all natural forces and all forms of life, all art, all civilisation, and all law originate from inherent properties of matter—that matter alone *is*, and that all else is imaginary. All civilisation, all genius was latent in the primeval fire-mist of the nebular solar system, and has been developed out of it by the interplay of chemical and physical forces; all law and all religion are but the restraints which human society has devised for the protection of those who have against those who have not.

Spiritualism is the opposite tenet—based upon experimental psychologic facts which lead by normal reasoning to the conclusion that God is Spirit—that all properties of matter and all natural forces proceed from that Source—that all forms of life live and move and have their being in Him—and that the human soul is a reality and not a mere name for the sum of the functions of life, but stands to Him in a relation which is best expressed by the idea of child and parent.

These are foundation truths. On them different minds will build a superstructure of life and conduct, a working philosophy, a consolatory religion, a science of experimental metaphysics, a practical cult of the unknown or a mere superstition, according to their bent and degree of intelligence and feeling.

To most, it will be a mixture of all of these. Indeed, a well-balanced mind in sympathy with all mankind will say with Seneca, "*Nihil humanum a me alienum puto*," and will partake of all these, not excluding the semi-beliefs which temperament favours and reason does not disprove—harmless enough if kept to as semi-beliefs alongside of unchangeable principles.

We need not be ashamed of these half-beliefs. To think that souls in the unseen may progress by seeing themselves in the mirror of Truth and by knowledge of the thoughts of others and the results of modes of thought; that they may be re-born on earth to put in practice what they have acquired; that pure souls who have loved us on earth feel the same repulsion from moral dirt as we do from physical dirt—these beliefs, though incapable of proof at present, are at least as creditable to human intelligence as the notion that accidents are less likely if one has a golliwog on one's motor-car or wears a mascot on a chain—half-beliefs not so very widely different from those of the coolie who sets up a little clay image and puts his offering of rice before it! Few persons, materialists least of all perhaps, can claim to be entirely free from superstitious half-beliefs of one kind or another.

Spiritualism may perhaps best be defined as the recognition of spiritual causation; and under this aspect, whatever degrees of validity individuals may allow to "spirit-return" and whatever semi-beliefs our personal dispositions and experiences may lead us to, we should all be united in the bond of fellowship created by the recognition of a great human truth and the sharing of the great foundation principles.

Spiritualism in this sense is no novelty. It is the admission of facts as old as humanity into the ever-expanding circle of science—facts which range from primitive animism to the majestic utterances of the Word made Flesh. Its logical result is that men are not bodies that have souls, but souls that have bodies, and all the tremendous consequences that result from the full admission of that postulate; of which the first is that while brute evolution is the development of bodily form and function, human evolution is the development of soul character.

Materialism and Spiritualism: these are the two working philosophies of the human mind under a thousand different forms. There is really only one alternative—the indifferentism which takes things as they come, justifying intellectual sloth by declaring that in this world nothing is certain, a doleful philosophy summed up as "Nothing is new, nothing is true,

and it doesn't matter!" This is common enough; it has been said that the average Englishman dislikes nothing more than having to say what he believes and why he believes it. This is often due to the pressure of workaday life, but perhaps still more often to the fact that he has not felt the need of distinctness; he is, indeed, in Carlyle's Centre of Indifference between the Everlasting No and the Everlasting Yea.

Indifferentism too often draws down the blind on all that it does not want to look at. It is responsible for the ignorance of literature, the contempt for art, and the misunderstanding of science denounced by Matthew Arnold as "philistinism." It paralyses education and arrests the growth of the soul. But it is a frame of mind which is essentially one of unstable equilibrium; it tends always to pass into one or other of the two great modes of thought—into Materialism on the one side or into Spiritualism on the other. It is now, we may hope and believe, disappearing in the cleansing fire of sacrifice for a distinctly spiritual ideal—the ideal that the competitive causes of wars may be replaced by the co-operant causes of peace.

The backward steps are easy to trace. They are writ large in history. First the over-valuation of material things—gratification of the senses, riches, luxury, and power over others; then the conviction that these are the realities of life, and that justice, mercy and truth are illusions; then the theory that human and brute evolution are identical—the survival of the strongest and the spoils to the victor; and lastly the "pressing of every form of violence and deceit into the service of national egotism and a self-consciously non-moral statecraft." Then comes the working out of irresistible spiritual laws, and the social order founded on lies, fraud, and poison perishes in blood and tears. So perished the rule of the Assyrian, of the Macedonian, of the Roman and of the Caliphs; so will fall every civilisation which aims at dominion through conquest and by injustice and ignores the fact that verily there is a God Who judges the earth.

Spiritualism has made of psychology and metaphysics experimental sciences. These are still in their infancy, much as physical science was in its infancy at the beginning of the nineteenth century. Meanwhile it has reached the proof of spirit as an objective reality and the survival of death by the individual soul; and the tremendous changes which will result from the turning matter of faith into matter of experience, Time has yet to show. Some of us think that this will be nothing less than the Coming of the Kingdom of God. At the present time the more we Spiritualists take the larger view—the more we consider the legitimate inferences as to character and conduct that flow from our new science, the more catholic and the less sectarian our frame of mind—the greater will be our influence on the world.

We cannot kindle when we will
The fire which in the heart resides;
The spirit bloweth and is still,
In mystery our soul abides.
But tasks in hours of insight will'd
Can be through hours of gloom fulfilled.

With aching hands and bleeding feet,
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return
All we have built do we discern.

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OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
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PAST AND PRESENT.

THE THOUGHTS OF A PIONEER SPIRITUALIST.

Writing some thirty-five years ago in the "Psychological Review," the Rev. William Stainton Moses ("M.A. (Oxon)") penned an eloquent and affectionate memoir of his American friend Epes Sargent, author of "The Proof Palpable of Immortality" and other standard works on Spiritualism, who passed away in January, 1880. It gave not only a graphic sketch of the life of a man who, as a thinker and seer, was ahead of his time, but contained a critical estimate of his works, the whole essay being marked by many illuminating touches, which, undimmed by time, bear pungently on some of the problems that confront us to-day. Notwithstanding the rebukes occasionally administered to those who are given to "pasture on the past," it is remarkable how much in the way of guidance, solace and encouragement is to be derived from a survey of old records, provided always the records were garnered by healthy and forward-looking minds.

We would like, if only space permitted, to cite some of the appreciative passages in which "M.A. (Oxon)" dwells on the fine character and mental gifts of his departed friend: there is inspiration in the story of a good life enriched by useful work and guided by the high counsels of reason and intuition. But our task just now confines us to aspects having a more direct application to our special problems, although we may at least refer to the passage in which "M.A. (Oxon)," after mentioning the series of admirable school-books edited and compiled by Epes Sargent, and his great Cyclopaedia of Poetry published by Messrs. Harper, the New York publishers, writes:—

These were to him the necessary means of livelihood. His labour of love was Spiritualism. For that he laboured with unflinching zeal that spent itself without hope or expectation of reward. . . . He earned his living by sheer hard work in uncongenial drudgery, that he might give freely of his best to the cause he loved.

And now to turn to those points in which are revealed the outlook of Epes Sargent, and incidentally of "M.A. (Oxon)" himself, towards certain phases of Spiritualism which still obtain. We have these observations on trance mediumship:—

While he [Epes Sargent] fully accepted the utterances given through a carefully-guarded mediumship, so far as they were commendable to his reason, he had little belief in the free use of great names, and scant respect for much that passes current for "inspirational teaching." . . . The average platform utterance of a controlled trance-medium did not "feed" him,

though he was liberal enough to see that the food so administered might be of the greatest service to others less advanced on the plane of thought than himself. . . . He and I had both worked beyond the need of sermonising, but the many have not. . . . He was horrified by the flood of vapid verbiage that drenched him from a thousand platforms, as some of us have been nauseated by the ceaseless flow of lukewarm platitudes that issue from a thousand pulpits. The pretence of great names to hide the nakedness of thought was to him repulsive. Between this ludicrous pretext and the turgid flood of words, words, words! Shakespeare, Franklin, Paul, Bacon, Christ!—he fairly "got him out and fled."

Those who feel the same to-day on the matter will be interested, and perhaps a little pleasantly surprised, to find their ideas were understood and appreciated by the advanced thinkers of the movement over a generation ago.

Here is something quite apposite to the conditions of to-day on the subject of spirit control. It is an extract from a letter written by Sargent to "M.A. (Oxon)":—

I am convinced that those sensitives who give themselves up to promiscuous controls cannot distinguish often between genuine spirit impressions and the products of their own fantasy: between the real clairvoyant flashes and purely imaginative suggestions. . . . Of the activity of mischievous and misleading spirits, as well as of sincere but jesuitical ones, and also of good and liberal ones, I think there can be no doubt. . . . And what is to be our attitude? How are we to meet these tendencies? Only by confining ourselves, it seems to me, to a strictly scientific demonstrable basis. "Here are our facts, our phenomena, gentlemen: and here are our legitimate inferences from them." But when we transcend demonstrable phenomena and their strictly legitimate inferences we enter the ontological realm and leave science behind us. . . . Our speculations should be kept distinct from our basis of knowledge. I believe with you that all that gives worth to Spiritualism is its religious significance. But the minute we allow any man or any spirit to impose on us a "Thus saith the Lord" we part with our intellectual, aye, and our moral liberty. Our own reason must be the ultimate umpire. The whole history of Pneumatology, back to the first syllable of recorded time, is strewn with the debris of those wrecked and exploded fantasies, where poor, finite, fallible mortals have claimed to speak from the dictation of Jesus, the Saints, and even of the Almighty himself. I have personally known such deplorable cases long before Modern Spiritualism emerged into notice.

That is a long citation, but the words are wise and weighty, and may be read profitably by those beginners who, unfamiliar with the clear, sane views that inspired and still inspire the best minds in the movement, have begun to wonder and doubt over the fanatical and eccentric forms in which Spiritualism is sometimes presented. Such things are quite old features, but to-day the issues have become clearer, and the number of those who—like Epes Sargent, "M.A. (Oxon)," and scores of other pioneer minds—can discern the golden core of reality under its swaths of pretentious nonsense, is a continually increasing one.

We garner a few more passages from the essay, as a revelation of the outlook of a strong, clear mind on the things that perplex many of us to-day, but which will cease to trouble us when the course of mental and spiritual evolution has brought them into final adjustment with that philosophy of life which in one aspect so much resembles a painful piecing together of fragments. We quote from a letter of Epes Sargent to "M.A. (Oxon)":—

I think that Spiritualism, like Mathematics, is meant for those who can take an interest in it, study it wisely, and profit by it interiorly. Those who take Huxley's position that the phenomena, even if true, do not interest him, are a much larger body than we imagine. I am losing every year my spirit of propagandism, and yet growing more and more sure that our facts warrant and verify the great hypothesis of immortality. Those persons who recoil discouraged from the frauds, obscenities, sillinesses and perplexities of Spiritualism are, I believe, men who do not properly appreciate the immense significance of our facts, and who are pre-occupied with certain religious notions or theories which are rudely violated by the rough-and-tumble manifestations. And yet if we think of the character

of nine-tenths of the human beings who leave this earth, I do not see how we can escape from the conclusion that the spirit-developments are much as we might expect.

It is not the most thoughtful who turn their backs on these stupendous disclosures (for a fact, of whatever nature, is a Divine disclosure) and leave us, the convinced, to do all the battling and bear all the burden. It is those who stop thinking half-way—who do not think enough.

The man who shirks these facts because he does not like them is not "a man of thought," but an arrant coward. Would God have placed us in this infinite universe of facts—gifted us with high capacities "looking before and after," inspired us with ever-increasing thirst for knowledge—if He did not mean that we should bravely face, study, fathom, and draw light from every fact that He, in His inscrutable wisdom, had made possible in a world like this?

The man who declines to satisfy himself of a spiritual fact because it is æsthetically offensive throws away the opportunity of demonstrating what, if it be a fact, is, as John Bright said to Peebles, "the greatest fact that can interest a human being."

That our "leader" this week, like the well-known description of Shakespeare's plays, is made up "chiefly of quotations," is not a matter for apology. Since Epes Sargent's day, the facts of Spiritualism have been verified and co-ordinated to an extent that confirms his wise and courageous utterances. It is well to know what a pioneer thinker saw and felt in his day and to apply his wisdom to the needs of the present.

MEDIUMSHIP AND MIND-READING.

By H. A. DALLAS.

I was very glad to read the testimony borne by the experienced and cultivated author of "Psychic Philosophy" to the genuine clairvoyant faculty of Mr. J. J. Vango.

I have myself had evidence of this, and several of my friends have reported to me remarkable experiences which they have had with him.

No medium can guarantee that this faculty will always be in operation, and, as Mr. V. C. Desertis points out, it is not surprising that an interviewer, mainly in search of fraud, should draw a complete blank.

Of course, if the successes which others have undoubtedly had were merely due to inherent faculties in the medium, one can see no reason why those faculties should not come into play equally correctly whether his visitor be a newspaper emissary or an earnest inquirer. If mind-reading explains such experiences as those of Mr. V. C. Desertis and others, why was there no trace of mind-reading in the interview with the "Daily Mail's" emissary? If, however, Mr. Vango's clairvoyance is stimulated by unseen intelligences, *on whose co-operation* he depends for success, it is easy to understand why this interviewer got nothing. Probably mediums cannot always recognise when they are really under the influence of unseen helpers, or when they are merely giving utterance to vague imaginings. All honest mediums would do well to decline any visitor who does not bring a card of introduction from some reliable student of Spiritualism, and thus to safeguard themselves from being exploited for curiosity, commercialism, and other unworthy ends. Mediumistic gifts should be reserved for high purposes. One of the drawbacks to professional mediumship is that it makes this reserve very difficult, although not quite impossible.

UNDER the truly elegant title, "Psychics to Hunt Jack London's Soul," the "Los Angeles Evening Herald" prints a sensational article concerning efforts now being made by prominent American Spiritualists to communicate with the departed novelist. Interviews with Dr. B. F. Austin and Dr. J. M. Peebles are given, and their remarks are in pleasant contrast with the crude sensationalism with which the subject is treated by the journalist. Of Dr. Peebles it is correctly stated that he is a physician, author, lecturer and former American Consul in Asiatic Turkey, and "one of the foremost proponents of Spiritualism in the world." It is added that Jack London during the latter years of his life was interested in the study of occult subjects.

THE BROCKWAY CASE.

CONVICTION, BUT AN APPEAL TO BE LODGED.

At the West London Police Court, on Saturday last, before Mr. Francis, Mrs. Almira Brockway was fined £50, or £25 in respect of each of two of the cases against her. Mr. Barker, the prosecuting counsel, asked that an order recommending her deportation should be made, to which the magistrate consented. Notice of appeal was given and allowed, and this it is understood will mean that the matter may not come before the Court again until April next. In the meantime, Mrs. Brockway was admitted to bail, but when the question of an undertaking from her not to practise her vocation in the meantime came up, Mr. O'Malley (Mr. Ernest Wild, K.C., having left the court, as described below), who appeared in place of Mr. Frampton, unavoidably absent, strongly opposed the suggestion that this should mean the entire cessation of the practice of her mediumship, and this point was the subject of keen discussion. Ultimately it was, in effect, agreed that the undertaking should amount to a promise that the defendant should not break the law against fortune-telling in the interval.

From the legal standpoint the whole case revolved around the question whether the defendant was guilty of fortune-telling—*i.e.*, predicting the future. Mr. Wild, K.C., based his defence on the plea that fortune-telling to be an offence must be accompanied by intent to deceive. In order to establish his point that in this case there was no such intention, he raised the question of the reality of mediumship, and when towards the end of the hearing the magistrate and the counsel for the prosecution ridiculed the idea of "lying spirits," Mr. Wild left the court protesting that its atmosphere was not one in which the matter could be properly argued, and that he was wasting his time. He had previously remarked that as the magistrate had not an elementary knowledge of psychic science, he was not a suitable person to hear the case. As the legal question of what constitutes "fortune-telling" has apparently now to be determined by a higher tribunal, this question remains, to a certain extent, *sub judice*, and must be held in reserve so far as any comment is concerned.

In the meantime it may be permissible to record that LIGHT has always set itself determinedly against "fortune-telling," *i.e.*, predictions of the future of any person in exchange for a fee, not only because it is a breach of the law, but also because it involves a degradation of the whole subject of psychic science, and is frequently associated with many wholly objectionable features, charlatanism and a farrago of ridiculous untruths. But that standpoint is without prejudice to the philosophical questions involved in the inquiry under scientific conditions whether prophecy is a reality, a matter in which many thinkers quite outside occult circles are deeply interested, as involving such subjects as "providence, foreknowledge, will and fate."

The witnesses called as to the reality of Mrs. Brockway's psychic powers were Mr. William Copeland Trimble, J.P., a town councillor of Enniskillen, Ireland, who mentioned that he had raised the only cavalry squadron formed (presumably in Ireland) during the war, and who stated in answer to Mr. Wild that he had come to England at his own expense to testify to the defendant's genuineness; Mrs. Ida Ethel Rolleston, a married lady; Miss Ethel Webling, the well-known artist and exhibitor at the Royal Academy and sister of Miss Peggy Webling the novelist; the Rev. Carew Hervey St. John Mildmay, a clergyman of the Church of England and member of the Athenæum Club; Mrs. Cecil Porch, wife of Colonel Porch, an officer now at the front. Mrs. Brockway and Mr. James Hewat McKenzie also gave evidence.

Mr. Trimble deposed that having no knowledge of psychic matters he was recommended to visit Mrs. Brockway to investigate the subject. He accordingly came to London and had a séance with her. She was tired, the evening was gloomy, and the gas was not lit. She directed him to write on slips of paper the names of those with whom he wished to communicate, and he did so. The names he wrote were those of very near and dear friends. He folded the slips and placed them on a table between himself and defendant. He watched her very closely. She took

one of the papers, crushed it, and said, "You wish to know from Noel Desmond Trimble"—the name of his boy who was killed in the war. He put three questions to her, and the answer to the first was that the spirit had been "trying to impress himself" upon his two daughters. She also made a statement which astounded witness—that his daughter Minnie had the faculty of communicating with spirits. This daughter afterwards told him that she had had several communications from his dead son. There were several questions to which defendant did not reply. She held the papers folded in her hand and did not look at their contents. Witness was not quite satisfied, and had another interview. This time he wrote test questions in his hotel and took them with him. He asked, "Where is Rex?" (a son in the Macedonian Army). The answer was, "He is very far away." The last question, "Was your passing painless?" was suggested by a statement of another son in another battalion that his death was painless. Mme. Brockway went through all the contortions of suffocation, so much so that it was painful for him to look upon her. He told her it was enough, and she said that Noel's body turned black, and that he had been gassed. At that time witness did not know how his son had died. He was satisfied with what was told him concerning other questions. In cross-examination, he said he did not give her his name, but Mr. Barker handed him two books belonging to her in which his name appeared. Witness said he could not tell how she got his name.

Mr. Barker: Do you suggest that the name came there through Spiritualistic influences?

Witness: I don't suggest anything. I have come to tell you what took place. I have put questions which could only be answered by those who have passed away.

The Rev. C. H. St. John Mildmay stated that he had two sittings with defendant and was amazed that she could tell him names that he had written on papers which were folded up and held in her hand. The answers were not always satisfactory, but he was convinced she was perfectly genuine.

Mr. Wild, K.C. (defending): There was no suggestion of conjuring as far as you could see?

Witness: Certainly not.

Magistrate: You have, I suppose, seen conjurers taking cards out of people's hair, and such things? (Laughter.)

Witness: There was nothing resembling that.

Mrs. Rolleston and Miss Ethel Webling gave evidence that they were satisfied with the answers given at sittings. The latter said defendant was not in the room when she wrote down her questions. She was anxious as to the safety of her nephew in the Flying Corps, who was reported missing, and appealed to the spirit of his dead grandfather. The spirit said he was alive, and later he was reported as a prisoner in Germany. The answers were, on the whole, most astonishing in their accuracy.

Defendant then went into the witness-box. She said she was born at Wisconsin in 1858. She was married in 1877, and her husband died about four years ago. Defendant and her husband carried on a departmental store, but lost their fortune through fire. When a child, defendant declared, she was very "mediumistic," but she had never had an opportunity of developing this gift, as her people were Presbyterians. Her husband had always been a Spiritualist, and when they came together they studied the matter for many years—indeed, made it a life study. About 1879 she began to study the subject of occult science for her own curiosity.

Mr. Wild: Do you think, honestly, that it is a true science?

Witness: You don't think that at my age I would be throwing away my time if the subject were not near and dear to my heart.

Defendant said she commenced to speak about Spiritualism in public about twenty-eight or thirty years ago. She then gave all her time and work absolutely gratuitously. Asked why she did so, defendant said, "Because I thought it was a God-given gift, and I would give the benefit to others just as freely." She began to charge money for audiences when she had become reduced to means on which she could not work gratuitously. She consulted her guides first. Defendant then described how

she conducted a séance, and stated that when visitors wrote a name or a question on a piece of paper, she, as medium, never read the writing, but was told the name or the answer by the spirit concerned. If anyone went to her with an untruth, they would only invite the presence of "lying spirits." She communicated to the sitter whatever the spirit told her. During a sitting she was in a semi-conscious condition. She was not responsible for what she said—her words came from the spirit who inspired her. Showing great emotion, she said: "I want to say that there have been thousands who have been benefited by the loving counsels received from the spirit world. I have tried to do right and live right." She had, she said, been engaged to come to this country on behalf of the British College of Psychic Science. It was not a question of money that prompted her to hold the séances, for under the agreement with the College she got £50 a month whether she received sitters or not. In regard to the visit of Mr. Harold Ashton, defendant said that when the sitting was over he said it was the result of a conjuring trick, and she protested that if he thought so he should have taxed her with imposture while it was (as he supposed) in progress. There was only an ordinary small card table between them.

Mr. Wild: It is suggested that you wear very strong glasses.

Defendant: That's absurd. I wear the glasses I have on now, and when in the house reading I use glasses of the same power, but with bows attached.

Mr. Wild: Mr. Ashton describes you as "a nimble little woman with a head of grey hair." Have you grey hair?

Defendant quietly took off her hat and displayed a splendid head of dark-brown hair.

Defendant, in cross-examination, said her son had been engaged for a long time in Red Cross work.

Mr. Barker asked whether her son was not wanted in America since 1911 by the police.

Defendant: I do not know. It is news to me.

Mr. Barker: Is he not wanted by the police in America for fortune-telling and as a noted criminal and clairvoyant?

Defendant: That is news to me. "Whatever the spirits give me I give to them," defendant explained with reference to consultants. "The moment I touch the paper the guide will be by my side, and he or she will read out the name on the paper." She added that she was in an unconscious condition, and could not remember the answers the spirits gave.

Magistrate: Do you suggest you were in a semi-conscious state and did not know the nature of the replies you were giving?

Defendant: Yes. There are trance states.

Mr. Francis remarked that this line of defence had not been raised before.

Mr. Wild said that of course witnesses would not know defendant was in an unconscious state.

Mr. Barker (to defendant): But you are wholly conscious when you ask for the guineas. (Laughter.)

Defendant: I am certainly in my normal condition.

Mrs. Cecil Porch said she had one sitting with defendant, and was very careful to fold and screw up the papers on which questions were written. The answers convinced her defendant was genuine. For instance, witness lost a child sixteen years ago, and defendant was able, after "telephoning" to the spirits by holding her hand to her ear, to give her the name. In a second case a son, who died in South Africa, had an unusual Christian name, but defendant was able to give it, although she had no ordinary means of knowing it.

Mr. J. Hewat McKenzie said that five years ago he gave up a motor business in order to devote himself to psychic science. He had never made a penny out of it, but had spent thousands of his own money. They had formed the British College of Psychic Science, with Sir William Crookes as president. The society sent him to America to secure a medium. Such a person, when under spirit control, became in a semi-conscious state, but this might not be observed by those who consulted her. Witness was explaining that if persons came to a medium with "trap" questions their psychic power would be diverted.

Mr. Wild: You believe, then, there are lying spirits?

Mr. Barker: I object to such ridiculous questions.

Mr. Wild asked the magistrate to rule whether such a question was ridiculous.

Mr. Francis (with emphasis): I think it is ridiculous.

Mr. Wild said it was evidently wasting time to go on, and the points would be left for another court. Counsel did not go on with the examination, and left the court.

As the case occupied nearly the entire day it is obviously impossible to give an exhaustive report of all that transpired. But mention may be made of the fact that the magistrate said he had no desire to check in any way what had been called the propaganda of psychic science; that Mr. Wild pointed out that the question of semi-consciousness (or trance) had a most important bearing on the whole subject of psychic powers. This was when the magistrate remarked that this line of defence had not been raised before. Mr. Wild also explained in reference to the suggestion that the defendant's son was a criminal that fortune-telling constituted a crime. Mr. Wild's dramatic exit from the court made a considerable impression, and the magistrate expressed regret that he had not remained as he had given great assistance.

A considerable amount of heat has quite naturally been shown on both sides both in and out of court—we mean as regards the opponents and the supporters of the question of spirit existence, but as to the pressmen and the police it should be remembered that they are almost completely the instruments of public opinion and the law, and cannot be blamed for carrying out the instructions of their superiors. Spiritualists are naturally indignant at any oppressive and tyrannous interference with their liberties and religious convictions, but the facts of psychic science have been so almost inextricably confused not only with breaches of the law, but with much humbug and imposture, that even leading representatives of the subject are sometimes at a loss to know how the line can be clearly drawn. The question of fees seems to be closely identified with the matter of fortune-telling, and Mr. Barker was sarcastic on this point more than once during the hearing of the case. As at present administered, it would seem that the law makes it an offence to foretell the future in return for a money payment. On Mr. Wild's point of law that fortune-telling is only an offence when it has been established that there was intent "to deceive and impose," we offer no comment. That remains to be settled by the ruling of another tribunal. Spirit existence and spirit communication are not at present recognised by the Legislature. Doubtless it has considered this matter the proper province of the churches, which so far do not appear to have made any definite pronouncement on the question. Perhaps it is time that the churches should speak, for the law is logical enough to recognise that it has never been called upon to be a spiritual leader, and is quite entitled to deny the existence of angel or spirit so long as the churches allow this attitude to pass unchallenged.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 15TH, 1887.)

SIGNS OF PROGRESS.—The movement everywhere discernible in favour of breadth and comprehension, as against rigid dogmatism, spreads. The other day Canon Wilberforce, who has given so many evidences of catholicity and openness of mind, was fraternising with a Dissenting minister and occupying his pulpit. And now M. de Pressensé, the eminent French Protestant pastor, writes to the "Christian World" to state that "the Evangelical Protestants of Paris are combining to assist Father Hyacinthe in commencing a campaign of Apostolic Lectures in defence of Christian spiritualism [not used in our sense of the word], which is so violently, and often senselessly, attacked by demagogic atheism." M. de Pressensé adds some reflections on the desirability of preparing the way for a more general and wider agreement in essentials, for the foundation of a more catholic Church, seeing that "no one of the existing Churches embodies the whole truth." We entirely assent.

FROM SUN TO HEAVEN VIA EARTH.

THE PROVINCE OF SPIRITUALISM (INTRODUCTORY).

By E. E. CAMPION.

It seems to the writer that Spiritualism, as other departments of thought, should be able to locate itself, so to speak, in the general scheme of human belief. No doubt many of your readers are much better able to appreciate this point than I am. But it does seem that for the sake of concrete thought the exact province of Spiritualism can only be demarcated when a bold outline is made of the extent of life. Herbert Spencer's philosophy is an attempt from the evolutionary view-point to summarise the solar system and its phenomena. That ponderous and important work in which rests the gospel which has pushed Japan along her line of material progress is, like Buckle's History of Civilisation, only an introduction, but it compels thought and admiration by its wide grasp, its comprehensiveness as a virile attempt to view creation as a whole. Sometime a great Spiritualist will write a similar work from the view-point of the super-physical. Meantime humble individuals, like children, may draw an elementary outline which, however distorted, may have a use. The purpose such an outline would serve would be to indicate how at various points avenues of research are opened up, each one of which contains subject matter for a Charles Darwin to spend a life of observation and deduction upon. The writer proposes to trace views which, though they must be controversial, are, notwithstanding, given in dogmatic form for the sake of brevity. The reader will know by the present assurance that they are not meant to be anything but tentative.

The great war has brought spiritual matters to the forefront. No bereaved lover or parent or child will be the same. The national life will not run along the old groove. Men's minds will be open. New impressions will come because of the break-up in national and family life. The spirit of the age will be strong and swift. A broadening of spiritual experience must result from so many deaths. For death regenerates as birth regenerates. The men who have taught best have taught best because they died nobly. Death is a great teacher. It teaches by showing. It is the portal gloomy on one side, bright on the other. The more men and women are brought to the gloomy side as their friends pass through, the more they will desire to know of the brightness beyond. However, between the uncompromising materialist and those who see visions there is a great gulf fixed, and in that gulf get precipitated those who inquire. The one great truth is told them by various lips, and it seems to them that there is not one great truth at all, but a good many divergent tales. This way lies wandering and wondering, this way lies despair or indifference. The national mind having been opened by the daily revelations of the war and the national soul set on high things, wars of words and the polemics of debate are out of place. Progress only comes from teachers, and strength is in vigorous thought and modest statement. Let the light shine brightly for those with sensitive eyes, shaded for those who have lived in the gloom. But let it always be a white light, uncrimsoned by passion, not yellow with the jealousy of partisanship, nor blindingly blue with steely self-assertion. The white light contains all the colours. It has its passion, its jealousy, its relentless egotism, but since it is white, these partial hues are blended into the great harmony of truth.

The few articles which will appear under the above heading, as space allows, will contain an outline of what some people may call surmise. Others will here and there catch glimpses of thoughts which they will recognise as old friends in their own circle of familiar ideas. It is proposed to glance at life from its beginnings on the planet, through the instinct stage till the crown of humanity—reason—is depicted, with its endurance through earthly life to Heaven, between which it is the link.

GRISHKA RASPUTIN.—Whether he was a mystic or a charlatan or a mixture of both elements, a mixture well known to neuro-pathologists, it is certain that his death removes from Russian life a most sinister and dangerous figure, an implacable enemy of all that is best in Russian political, religious, and social life, and as such his disappearance will be welcomed by all decent Russians.—The "Observer."

THE "BRITISH WEEKLY" AND HUMAN SURVIVAL.

The Rev. Ellis G. Roberts, M.A. (Oxon.), writes:—

I see that a reviewer in the "British Weekly" scoffs at the idea that earth habits can be carried over into a spiritual sphere. It would be interesting to learn on what evidence the writer bases so sweeping a conclusion. To put the matter in a forcible though not very elegant phrase, "What does he know about it, anyhow?"

That *mental* habits are carried over from the earth into the next sphere should be amply evident to those who accept the teaching of Jesus Christ. The story of Dives and Lazarus proves this beyond the possibility of doubt.

Dives in Hades retains the ideas of class distinction which have dominated him through life. He had been a rich man, one of the class which gives orders, and Lazarus had been a poor man, one of the class which obeys them. And Dives quite fails to see that social distinctions of this nature do not exist in the new conditions. He fully expects that Lazarus is to do his errands, if not exactly at his command, then at the command of Abraham. The rich man will ask a favour of Abraham, but he takes the obedience of Lazarus as a matter of course. Dives retains his affection for his family, such as it was. It is going beyond the evidence to say that the interest he shows in his brethren is a sign of reformation. It simply shows that he was a man and not a monster. Reformation may come, but the time is not yet. Dives is still obsessed by the idea of class privilege, and this is seen very clearly in his request. He asks that Lazarus may be sent, not to the "house of Israel," but to "my father's house." The idea of a privileged class is still there: Moses and the prophets are good enough for the rest of the world, but the brethren of Dives must have a revelation of their own.

From Mr. J. Stoddart, of Falkirk, we receive the following:—

Some time ago I made a note of an observation contained in an article in the "British Weekly," which I think is worth recalling in connection with that journal's criticism of Sir Oliver Lodge's latest book. It was: "There is nothing in life quite so hard to bear as the *silence* of the departed." Yes, just the silence! Yet strange, is it not, that the journal expressing that sentiment should also seem to resent the mere suggestion that that "silence" has been broken? How is it? Is it just the old "clerical bias"—a modification of the attitude of the Church of Rome that this "new revelation" cannot be acceptable because it has not come through the "proper channel"? I was glad to see the contribution of "A Presbyterian Minister" in *LIGHT* of the 23rd ult.; readers of the "British Weekly" generally are much in need of knowledge on this subject. I lately accepted an invitation to hear a special preacher on an anniversary occasion who was to discourse on "The Future Life." The preacher was a city minister of the United Free Church of Scotland, with forty years' experience, and his ideas of the future life may be inferred from his representation that the child that died last week had already attained an intellectual status far beyond that of the greatest minds on earth. The sermon did not contain a single hint that the preacher had ever heard of Modern Spiritualism, of the Society for Psychical Research, or that scientists like Sir Oliver Lodge had ever interested themselves in the subject with which he was dealing. Truly, the "British Weekly" has a work to do if it will consent to do it, and if, avoiding "intellectual arrogance," it can take Huxley's advice, divest itself of all preconceived ideas, and sit down in the spirit of a child to interrogate the fact. What could be more illogical than the idea that Sir Oliver Lodge's opinion is to be accepted with reserve because he is a "convinced Spiritualist"? Might we not as well discount his opinion on biology because he is a biologist? Persons who figure as religious leaders to-day incur a serious responsibility in thrusting their prejudices between a sorrowing world and the consoling truths of Spiritualism—as I found the other day on meeting a bereaved mother who had just been reading the "British Weekly's" review of "Raymond."

UNDER the title of "Phantom Armies," "The Star" of Saturday last devotes half a column to a story of the phantom combat between the Royalist and Parliamentary armies at Edgehill. The vision was seen at Edgehill at Christmas in 1642, about two months after the actual battle was fought. The story was recounted in *LIGHT* some considerable time ago.

SIDELIGHTS.

The bereavements of the war (says the "Observer") have given a marked and understandable interest to books on the future state. Sir Oliver Lodge's "Raymond" has been the most conspicuous new volume of this sort. Now there is issuing from the Bodley Head a work by Mr. Samuel Waddington, entitled "Some Views Respecting a Future Life." It deals with most authors who have written on the subject, from the time of Plato, Buddha, and Confucius. The list of modern writers to whom reference is made includes Darwin, Huxley, Haeckel, Romanes, Wordsworth, Tennyson, Matthew Arnold, Max Nordau, Maurice Maeterlinck, and the late F. W. H. Myers. Mr. Waddington also finds occasion to quote Sir Ray Lankester, Mr. A. C. Benson, and Mr. Wilfrid Scawon Blunt.

Mr. J. Arthur Hill contributes to the January number of "The Nineteenth Century and After" a most serviceable as well as interesting article on "Psychical Investigations." He begins by pointing out that scientific conviction of the possibility of individual survival of bodily death is not to be attained merely by reading. Personal experience is necessary. For the gaining of such experience he gives the following excellent counsel: "Go to some good medium, either without appointment or with an appointment made through some other person, and take careful notes of what is said both by the medium and by yourself, so that you know how much information, if any, you have given away. But be careful in selecting the medium. Consult some experienced friend or the editor of some reputable psychic journal. Then try other mediums, adopting all thinkable precautions." After this exordium, Mr. Hill proceeds to narrate a number of remarkably evidential experiences he has personally had through the mediumship of Mr. A. Wilkinson.

The editor's notes in the "Occult Review" for January are largely concerned with the problem of instinct among animals and insects, as raised in Mr. Bingham Newland's book, "What is Instinct?" Mr. Shirley infers from the curious instances of instinctive powers of insects cited by Mr. Newland that the subliminal consciousness is the source of their main activities—in short, that the sub-conscious in insects predominates entirely over the conscious. Mr. Reginald B. Span gives a fascinating account of "The Mysticism of Brittany." "The Breton peasant," he says, "thinks of the dead as frequently as the Irishman thinks of fairies, and almost every man or woman one meets in Lower Brittany can tell stories of meetings with spirits of the dead." Three remarkable illustrations are given by Mr. Axel Dane of spirit drawings of Egyptian and Assyrian temples executed in coloured crayons by an uneducated labouring man in New Zealand, who is blind in one eye and has advanced cataract in the other. Mr. A. E. Waite has a biographical note on "Papus"—the late Dr. Gerard Encausse.

SPIRITUALISM AND THE CHURCH.

Mr. H. Ernest Hunt writes:—

I welcome the note by the Rev. F. Fielding-Ould in your last issue. It is essential that stress should be laid upon the many points of agreement betwixt the Church and Spiritualism rather than upon the points of difference. Spiritualists and Churchmen alike are aiming, according to their measure, at increasing the spiritual food-supply of a very hungry world, and it ill becomes the tiller in this wide field to be devoting his time to neutralising and criticising the efforts of other workers, instead of cultivating his own little patch.

The attacks of many Spiritualists upon the Church are as much to be deplored as the attitude of those within the Church who stigmatise the teaching of earnest and clean-living Spiritualists as anti-Christian. The High-Churchman may not approve of the Salvation Army, but nevertheless the latter is reaching a number of souls—and giving them spiritual sustenance—whom the High Church could not reach, and *vice versa*. Similarly, there are many who can be reached by logic and demonstration who would remain uninfluenced by dogma.

Finally, between the highest exponents of any creed—as exemplified in their life and work—there is astonishingly little difference as regards vital essentials, and such points of difference as may be are chiefly due to the varying terminology that has been a matter of life-use with each. Let every Spiritualist realise that his creed is not phenomena any more than the creed of the Church is miracles, but that both point straight to the fundamental fact that "God is Spirit, and they that worship Him must worship Him in spirit and in truth." The spiritual life might well bind together all those toilers in the field whom at present sects and creeds and unworthy bickerings divide.

Light:

FEB 6 - 1917

A Journal of Psychical, Occult, and Mystical Research.

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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NOTES BY THE WAY.

In an address on "Some Scientific Aspects of Imperialism" delivered before the Bristol Branch of the Royal Colonial Institute, some time ago, Dr. Ellis T. Powell expressed his belief that the British Empire derived its existence and continuity from what might be described as an Imperial soul. It was, in his view, the expression of a psychic entity, having a real existence, and not merely an imaginative one. It was no figure of speech, and had nothing in common with that flight of legal metaphysics which confers on a public company an "entity" which exists (for legislative purposes) separately from the persons composing the company. In the current issue of the "Quest" appears an article by Colonel Maude, C.B., on "National Psychology in the War." The article is noteworthy in several respects, but in none more so than its recognition of psychical factors. And in view of the trend of intelligent thinking to-day, it is perhaps not surprising that Colonel Maude arrives at a conclusion similar to that of Dr. Powell, although he naturally states it a little less positively—he considers, in short, that there is a very strong *prima facie* case for the existence of a national soul—"an exceedingly real fact in nature."

In the article referred to, Colonel Maude states that he had been reading Gustav Le Bon's "Psychology of Crowds," with its theory of a temporary entity, a composite of the emotions of the whole mass of persons composing a crowd, and he writes:—

It was the word "entity" which caught my eye and thought, and I at once visualised in my mind an "ethereal" entity possessing actual vitality as long as the output of thought or emotion sufficed for its supply.

As Colonel Maude shows, the power of the spiritual unit called into activity by such a war as the present is limited only by the quality of the individuals through which, as the machinery of its expression, the national soul has to express itself. For various sociological reasons—for one, the low type of individuality in the German nation—the disturbers of European peace turned on a current of spiritual energy for which their human machinery was not strong enough, and failure is predestined. The allied nations have been able to meet the enemy with "thought currents even greater than those prepared against" them. Completely foiled in their strategic offensive, and realising that their men are no longer individually effective, the Teutons have fallen back on their mechanical arms, "a tacit acceptance of inferiority." As the Colonel wisely

remarks, "It is the man behind the gun who is the deciding factor, not the dead machine, it is the spiritual force manifesting through the man that gives him his essential value."

A young and ardent secretary to a political leader was at the beginning of his career very anxious that his chief should reply to all the newspaper criticism directed against him. On one occasion he prepared a batch of cuttings from newspapers of the baser sort full of scurrilous attacks. The great man glanced over them wearily, and then remarked, "When you are a little older, my boy, you will understand that some things only become important when you are foolish enough to take notice of them." Some of our friends are anxious, like the young secretary in our story, that we should take up every gauntlet that is thrown down and reply to this, that, and the other piece of ignorance, mendacity or misrepresentation. "Think," they say to us in effect, "how many people are likely to be misled by these accusations." Judging by some of the criticisms we read, the people who are likely to be misled by them must be of an order of intelligence so low that their conversion could be no gain to any movement. Indeed we may go further, and say that such attacks are in one way a service to us. They form a sort of screen or barrier only to be passed by the courageous and intelligent. And as these are the only persons for whom we have any cordial welcome, we are content that the other kind shall be kept aloof until they have become more advanced.

Mr. E. Wake Cook kindly sends the following further Note on the question of food economy and its relation to health:—

I have been asked to indicate roughly the quantity of food the new reformers would prescribe. This question each must decide for himself or herself, guided by the general rule that people should take about one-half the quantity hitherto considered necessary. The quantity will vary with each individual, his activity, the amount of physical work, or exercise taken, and with the climate or temperature. A large part of our intake is fuel-food, just for keeping up the heat of the body. So we need less in summer than in winter, much less in hot climates than in cold, where a great quantity of fat is needed to keep up the temperature. In one of a series of articles contributed by me recently to a London evening paper, I said I was "overweight, living on little more than one-third the quantity allowed our prisoners of war." Although the editor gave his opinion by heading it "Spartan Diet," I think it self-indulgent, and know I would be better still on less, on about 12oz. of solid food a day. I take about the quantity which sustains some of America's most amazing workers in health and fitness. The "too old at forty" verdict only comes in where over-eating has sapped the strength and energy. All changes should be made very gradually, and when taking less and less food a slight tightening of the belt will counteract the "sinking feeling" caused by the lack of the unnatural distension which has become customary. I would beg readers once again to try to realise, if they can, how immensely our critical situation would be relieved if people would only follow the law of "dietetic righteousness," as Horace Fletcher calls it.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 22nd, 1917,*

When AN ADDRESS will be given by

MR. J. H. VAN STONE,

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, January 23rd, Mr. A. Vout Peters, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, January 25th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D. (See list below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, January 26th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, January 26th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

January 25th.—Pond Life Philosophy.

February 1st.—The Great Seers: Swedenborg.

" 8th.— " " Jacob Boehme.

" 15th.— " " Joan of Arc.

March 1st.— " " William Blake.

" 8th.— " " John of Patmos.

" 15th.—Egypt: The Dynasties.

" 29th.— " The Religions.

April 5th.— " The Philosophies.

" 12th.— " The Literature.

" 19th.— " The Architecture.

May 3rd.— " The Psychology.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

Subjects of "Talks with a Spirit Control."

January 26th.—The Process of Death.

February 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—Ghosts and Hauntings.

" 16th.—Spirit Messages, Reliable and Unreliable.

" 23rd.—Mediumship in the Spirit World.

March 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—The Problem of Prophecy.

" 16th.—Social Life on the Spirit Side.

" 23rd.—Spirit Workers on the Earth Plane.

" 30th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

April 13th.—Spiritual Development through the Ordeal of Pain and Suffering.

" 20th.—Spiritual Development through the Ordeal of Wealth or Poverty.

" 27th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

May 4th.—Concluding Meeting of the Session.

A VOICE FROM THE PAST.

"M.A. (OXON)" ON HIS DAY AND OURS.

We take the following from an address delivered before the British National Association of Spiritualists in 1880. It has an instructive bearing on the outlook of the movement thirty-six years ago and its position and prospects to-day. Some of it, indeed, is curiously applicable to the present time, but it is all of interest and moment.

It is a little difficult to find out sometimes who and what a Spiritualist is. Lord Rayleigh, I read in a public journal, is "an ardent Spiritualist," but, nevertheless, the writer is kind enough to say he will make a good successor to Professor Clerk Maxwell. My late lamented friend, Serjeant Cox, is being claimed by Spiritualists of undoubted orthodoxy as one in belief with themselves, while the outside world regarded him always as an enthusiast on the subject, as indeed he was in some sort. He was what I may call a Psychist; and I suppose I may call Lord Rayleigh and men of his type who attest the phenomena without advancing any theory to account for them, Phenomenalists. They would themselves disdain the name of Spiritualists, and regard it as a nick-name affixed by ignorance or spite. These are dwellers on the threshold (not, however, of the type described in "Zanoni"), and hardly come within the sphere of our contemplation now, except in the way of passing acknowledgment of the excellent work they perform in introducing the outer fringe of the subject acceptably to a class of mind that otherwise would not be brought into contact with it at all.

Within the undoubted domain of Spiritualism we have numerous shades of opinion. The Phenomenalist obtains here as well as outside; for a most assured belief in the operation of spirits as the efficient cause is quite compatible with an almost exclusive interest in the phenomena themselves.

Others are devoted to the purely sentimental or emotional side of spirit-communion. To them the circle is the family altar, round which the ties dissolved by death are temporarily re-united, and they live again in holiest communion with their dead. Nothing to them is of any pressing import except this sacred fellowship. They care little whether others accredit their belief, or whether any phenomena come home to the world at large, or to scientific experts. They would desire in the abstract that all should be partakers of the privileges they themselves enjoy: but practically their experience is too sacred to them to be rudely handled by the outer world, which would probe, and pry, and ask cold questions, and so they shrink into seclusion, and seek only to be left alone. How many of such there are whom the world never hears of, Spiritualists *par excellence* as regards their faith, none but such as are behind the scenes can even roughly guess. With exceptional means in some ways of knowing, I am more and more astonished year by year at the extent to which this most private and personal form of Spiritualism—the very core and kernel of the movement—obtains amongst us, and especially in country districts. The simple folk who swell the numbers of those of whom I now speak are not perplexed by any doubts: the intellectual questionings that beset more subtle minds pass over their heads with a harmless whirling which only causes them to look up in

surprise: they have something like—the best modern imitation I know of—that overmastering Faith, on which the paralysis of Doubt has never fallen, which Eastern hyperbole declared capable of moving mountains. So long as these do not fail from amongst us—and they increase and will increase, I have no fear—we shall never lack Spiritualists.

PHILOSOPHICAL SPIRITUALISM.

Of late, another class of Spiritualists, the Philosophical Spiritualist, has come into some prominence. He seeks to penetrate below the surface, and to apply to the subject of Modern Spiritualism the dark hints and cunning speculations of the Ancients and Mediaevalists. If his mind be metaphysical he will concern himself with speculations as to the nature of Matter, Time, Space, and the various ideas which men have framed, and which have gradually assumed a position of reality in our arguments to which they are not entitled. If he be a Platonist, he will be attracted by the modern school of whom Henry More and Thomas Taylor are perhaps the best examples. Theosophical leanings will correlate him intellectually with the abstruse system of Jacob Behmen, and land him in a state of mind when the exoteric phenomena of Spiritualism will no longer interest but rather will disgust, and when, in point of fact, he will cease to be a Spiritualist, in any fair and usual sense of the word altogether.

A middle course has given rise to another school of Modern Theosophists, recruited principally from the ranks of philosophical Spiritualists, and devoted both to the observation (though in a minor degree) of the phenomena called Spiritual, to speculation as to their cause, and especially to the study of the innate powers of the human spirit. They usually deny or make light of what to the Spiritualist is his central article of faith—the return of the departed: but they do a very necessary work in calling attention to what Spiritualists too often ignore, the potency of the human spirit; and they set us also an example that many may well follow, of intelligent reasoning and investigation respecting phenomena the surface explanation of which we are too often ready to accept without enquiry until we find that "things are not always what they seem." There should be no antagonism at all between the Spiritualist pure and simple, who lives in the practice of communion with his departed, and the Theosophist who brings a speculative philosophy to bear on the facts presented by the Spiritualist: indeed, the union of the two minds would seem to be the desideratum. But, as a matter of fact, the Theosophist is a little inclined to question and perhaps to ridicule Spiritualism—he has not far to go in order to find material for his scoffs—and the Spiritualist is a little inclined to resent this by bringing him down from the airy region of unproven speculations to the domain of fact. This, however, is mere surface friction, and nothing but good can result from the intercourse of men of all shades of opinion who will bring honest, fearless, and impartial thought to bear on the great "problems of life and mind" which concern us all.

RELIGIOUS SPIRITUALISM.

This class embraces also some representatives of a school of thought which is spreading very widely in the ranks of Spiritualists both in this country and in America—I mean Religious Spiritualism. I do not use a narrower term because Spiritualists, who see in the midst of the apparent chaos that surrounds them the dawns of law and order as the Spirit of God broods over its waste, do not always take the same view of the Supreme. The Spiritualist, who regards the abnormal conditions produced by the action of Spirit in this world as merely the phenomenal manifestation attendant on the close of one dispensation, era, or epoch, and the ushering in of a new régime, with wider spiritual knowledge, and clearer insight into Truth—he is by no means at one on all religious topics with his equally earnest brother. Theological training, or the absence of it, will tell; and one mind rebounds from a narrow cramping Christianity miscalled orthodoxy, to a broad and rather shadowy Theism, or to a still more shadowy Pantheism; while another rests in the familiar by-paths of the creed of its childhood, and sees no reason to love any the less dearly the lessons of faith learnt from a mother's lips, or to discard the old well-worn prayers to which the association of scenes past for ever lend such a mellowing influence.

These minds are infinitely varying in their conceptions of God, of His dealings with man, and of man's necessary relations to Him. As time rolls by, these views will harmonise, and out of their fusion will come what I think I can dimly discern in bold outline, looming through the mists that hang around me—the Religion of the Future. Be this as it may, the great cause for congratulation that strikes me in the outlook that I am attempting to take, is this undoubted inclination on the part of thoughtful Spiritualists to look beyond the surface phenomena, even beyond what I may call, without offence, the

emotional aspect of the subject, and to dwell increasingly on its religious side, and to regard the vast movement as essentially a spiritual effort analogous to many that have preceded it, which has a beneficent aim for humanity. I look with confidence to the increased prevalence of this feeling and tone to rescue the movement from much that was in danger of defiling it in the eyes of those who viewed it from without, and who saw its superficial blots without knowing the beauties and blessings that are below.

SPIRITUALISM IS A REVOLUTION.

For it is vain to expect that a movement so wide as Spiritualism, one animated by such divergent influences, one that appeals to so many types of mind, one that naturally draws into relation with it all the restless, speculative, curious, and often unevenly balanced minds that mankind is always plentifully furnishing; one too that seethes and bubbles in the midst of an age of excitement and excess, physical and intellectual too—it is idle to expect that such a movement will not present to the hostile critic aspects of disorder, and even of license, which will furnish him with ample opportunity for assault.

"Spiritualism," as Mr. F. F. Cook points out in a very able paper, "The Rationale of Spiritualism," read before the Chicago Philosophical Society, "is Revolution, not simply Reform." This is exactly the view that I have long had impressed upon me. There is very little conservative about it; little that is orderly, any more than there was in the great Revolution that eft us Christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake. It is not in a transition epoch, nor amid the very birth-throes of a new dispensation, that we are to expect a Reform of the drawing-room order, nicely cut and dried in the study of its originator, patronised by the Nobility, Clergy, and Gentry, and accomplished by the decorous moving and seconding of some nicely-worded resolutions. It is no time for polite patching-up: we are in the very dust and din of spiritual strife, in the thick of a great spiritual conflict, the effects of which we shall try in vain to escape; and it is no time now to go about deprecating noise, and timidly sprinkling rose-water to quench the powder-fumes of battle. The battle is upon us, and it is waste of time to grumble at its smoke and din.

In order rightly to estimate the progress of the movement, it is necessary to view it from within, and from the standpoint of the Spiritualist. In no other way can any clue be got to what seem its manifold absurdities, contradictions, and vulgarities, to say nothing of other more serious blemishes. In the pamphlet already referred to Mr. Cook points out with much shrewdness and force, that the movement which we call Spiritualism is controlled and governed by spiritual methods from a spiritual plane, and that what we see around us here are the results of causes over which we have comparatively little command. Its originators deal with the class of mind that is not concerned with logical definitions and exact modes of thought, the class out of which come ardent enthusiasm, vigorous action untrammelled by any modifying views, and the revolutionary force that has always been liberated when the world is temporarily turned upside down. The educated and cultured mind sees too many sides of a question to be the suitable agent for commencing such a revolution as Christianity was, and as this is. It was the fishermen of Galilee who were the co-workers with Jesus; it was the common people who heard him gladly. And now, it is not from among the Pharisees and rulers of modern society, so much as from the ranks of the simpler and plainer folk; not in the laboratory of the scientist, or amid the experiments of learned and scientific bodies, so much as in the family circle, in the homes of those who have no other claim to a public acceptance of their record than that they have ears to hear and eyes to see with, and a desire to record with truth what they see and hear; it is to these, and not to the wise and cultured and highly placed that the weight of evidence first came with such startling force.*

(To be continued.)

I HAVE received great kindness all my life from men; and find that if you attribute to a man the desire and intention to act rightly by you he will act rightly by you. If you suspect him and impute constructive fraud to him he will defraud you.—VANOC.

*It is well to note this. For the world hears much of the efforts of certain minds to correlate themselves by personal experience with such of the phenomena of Spiritualism as may be expected to lend themselves to scientific demonstration. And every now and then the failure of some such effort is trumpeted abroad; and, now and again, too, the exposure of a fraud, consequent on such attempts, makes Spiritualism nauseous in the eyes of those who know it under no other guise, and presents a very unlovely aspect of it to those who do know what is beneath. But the world hears and knows little or nothing of the Spiritualism of private life.

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PSYCHIC EVIDENCES: THE NEED OF DISCRIMINATION.

One of the faults of our race as Britons—or, rather, to be patriotic, let us say one of the defects of our qualities—is a general inability to make fine distinctions, to discriminate between things which, though superficially alike, have nothing in common. Now, the Latin races have this quality in a conspicuous degree—they have an artistic sensitiveness which, however we may despise it as something "hair-splitting" and "niminy piminy" when applied to large propositions, is a very necessary matter when dealing with fine and delicate problems. In France or Italy the scientist and the scholar are called upon to deal with psychic questions; in our own country the appeal is too frequently to the policeman. We have even heard of constables being called in to deal with ghosts—we mean genuine ghosts and not the vagaries of hot-water pipes, rats or other purely mundane causes of supposed hauntings. We do not say that the Latin races do not also resort to the police. But they discriminate. They put down psychic frauds and humbugs with a strong hand, but their newspapers and learned societies take a keen interest in genuine psychic experimentation—not always friendly, perhaps, but at least serious. They have something better for it than guffaws.

If we were asked what is the main cause of the lack of progress in the science of the supernatural in this country we should reply without hesitation—lack of the ability to discriminate. And we should level the charge against both sides. We should point out that the untrained section of the Spiritualistic movement, however zealous and sincere, has for a long period accepted, without examination, a vast quantity of material as being all of the same order and having the same value throughout, and that this general medley of the real, the spurious and the doubtful, has reacted most injuriously on the credit of those who endorsed it. The critical outsider who examines it, as he is invited to do, quickly detects the worthless elements in the compound and, being in his own turn deficient in the sense of discrimination, usually arrives at the conclusion that the samples submitted to him are representative of the whole mass.

The "believers" who are rendered indignant by his verdict are generally blissfully unconscious that they are themselves mainly to blame. Had they studied the deeper issues of their own subject they would know that it is too

vast and complex to be handled in any haphazard fashion. They are quite correct in maintaining the existence of a spiritual realm, of spirit communication, and of spirit agency in the phenomena into which they invite investigation. Where they go astray is in the refusal or the inability to recognise other causes. This is all the more strange because the old, thoughtful and scholarly investigators of Spiritualism forty or fifty years ago had put all these things on record many times. They gained no slight knowledge of the psychological conditions of a séance, and discovered the possibility of a great deal of supposed psychic phenomena taking place without any evidence of independent spirit agency whatever being at the back of it. They discovered that the human mind is a very subtle and complex problem, and is capable in psychological states of generating a great deal of counterfeit psychic matter, just as the body in certain states will counterfeit diseases so exactly like the real ones that only a trained physician can detect the difference.

It is far too large a question to go into here. We note it in passing for the behoof of those who, having been urged to investigate Spiritualism, and who, having done so and found the results disappointing, have retired from the quest wondering audibly how the many intelligent persons who follow the subject can have been deceived by such transparent nonsense, the fact being, of course, that the intelligent Spiritualist is quite well aware of the existence of failures and illusions, but being persevering and discriminating has attained his convictions by the discovery of real evidences. We have heard the man in the street denounced for his ribald laughter at some of the "evidences" put forward by rash and callow propagandists. But to speak plainly, we should think very poorly of the man in the street if he did not laugh at statements which are sometimes an insult to human dignity and common-sense.

These are hard sayings but they need to be said.

Very often, it is true, the public ridicules realities, but that is because the realities are put forward ignorantly in a false disguise. A psychic with the psychometric faculty, for instance, sees a genuine picture of some scene of the past, it may be an historic episode, with all the human figures playing their several parts. But he gives out that the whole scene is being enacted at the present moment, and that all the figures he sees are actual spirit persons. He is terribly annoyed when his story is derided by those whose intuitions are sufficiently alert to warn them that in an intelligently ordered universe this is not likely to be true. The episode, if correctly presented, would not awaken this ridicule, first, because it would be true (and truth has a compelling power) and, secondly, because it would be more in line with probability and human experience. We have the cinematograph, the living pictures; and the quick intelligence of the modern mind—and intelligence is more widely diffused to-day than it used to be—would at once recognise the analogy. Stupid and bigoted people who deride a truth find out their mistake and pay a bitter penalty sooner or later; but to be fair we must admit that some of the popular derision excited by certain aspects of our subject is provoked not by truth but by travesties of it.

Discrimination, then, is urgently needed not only in the critics, but in the protagonists of Spiritualism. It is not a question to be settled entirely by science, as a great scientist who is also a Spiritualist has himself pointed out. Science has to stand mute in the presence of the affections; it cannot analyse the emotions, or explain those intuitions which without logic or reasoning arrive unerringly at true

ends. These also are a part of Spiritualism—and the greater part. A spirit, being human, may talk very crass nonsense, but the nonsense may be very revealing of his identity, and may contain, to those in the secret, very clinching evidences of it; or he may discourse in terms of high-flown eloquence utterly devoid of any evidence that it is he and not the medium who is talking. The discrimination to be employed must be very close and very earnest. It must be the discrimination of common-sense and not of pedantry or of the schools. Pedantry would be more likely to accept the eloquence and discard the "nonsense" without examination. The investigation of Spiritualism, then, requires not only the methods of the scientist, the clergyman, the artist and the literary man. It needs also the homely good sense of the average man and woman. When they quarrel on the subject, it is usually because one is invading the province of the other. The scientist may be the final authority on the question whether a physical phenomenon did or did not happen, but he may be a very poor judge as to whether a piece of script is good literature or a "psychic painting" fine art. And unless he is a man of religious emotions his opinion on the religious aspects may be quite worthless. Again, when it is a question of spirit identity the average man or woman who is chiefly concerned may be a better judge than all the rest put together.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 22ND, 1887.)

My readers will remember Mrs. Oliphant's charming narration of the adventures of "A Little Pilgrim in the Unseen" (reprinted by Macmillan), 1882, of which I made some mention in these columns; and also of that further narration in which "The Little Pilgrim goes up Higher." We have now, and we cannot be too grateful for one of the most impressive pieces of spirit-teaching ever put before us, a further narrative "of the Little Pilgrim's Experiences in the Spiritual World; not her personal story (as the other parts were), but drawn from the archives of which in their bearing on the universal history of mankind she was informed." . . . It is a most impressive piece of teaching presented in a most taking form.—From "Notes by the Way," by "M.A. (Oxon.)."

A difficulty exists in discriminating true science from pseudo-science in the fact that, as pointed out by "M.A. (Oxon.);" in relation to communications from spirits out of the flesh, they are often very curiously mixed up in the spirit embodied. It would be very unjust not to recognise that the pseudo-scientist is not necessarily and, perhaps, is rarely, consciously devoid of a desire to get at the truth. It is pitiful to think how many estimable folk there are quite incapable of distinguishing, in anything, the spirit from the simulacrum. Even the pseudo-scientist deviates occasionally into right reason. Similarly and more pitifully, for he may be expected to know better, the man of real scientific aptitudes and intuitions, from the difficulty inseparable from the weakness and duplicity of human nature of recognising truth and the claims of it under new aspects, retrogrades, without probably being aware of it, into pseudo-scientific phantasies. It is sufficient for Spiritualists carefully to watch the two, remembering that, as Bacon says of truth and falsehood in religious systems, science and pseudo-science "are like the iron and clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate."—ALARIC A. WATTS.

TO SECRETARIES OF SOCIETIES.—In view of the increasing difficulty in the work of newspaper distribution, we shall find it necessary in future to go to press a day earlier than hitherto, and shall be unable to use any reports received after the first post on Tuesday morning. We therefore earnestly hope that secretaries will send us all notices and announcements so that we may receive them on Monday.

EXPERIMENTS WITH THE PSYCHIC TELEGRAPH.

BY ESTELLE W. STRAD.

Lately Miss Scatterd and I spent two most interesting afternoons with Mr. David Wilson, learning about, listening to, and testing his invention known as "The Psychic Telegraph." The following are a few of the results obtained, which I think will be of interest to readers of LIGHT.

One of the tests, undertaken to discover if the instrument would work correctly when all conscious influence and volition on the part of Mr. Wilson were eliminated, was as follows:—

Miss Scatterd selected three cards from a pack of two hundred, viz., the Ace of Hearts, the King of Hearts and the Three of Diamonds. Mr. Wilson and Miss Scatterd went out of the room and down the stairs, closing the door behind them. I then arranged the cards face downwards in front of the instrument, and when ready called Miss Scatterd and Mr. Wilson back into the room. Mr. Wilson then asked Miss Scatterd to ask the instrument to indicate the picture card by buzzing its position, counting from left to right. The instrument buzzed three times. The picture card was in the third position. We repeated the experiment three times. The second was as dramatically successful, and the picture was indicated to be the first by one buzz. The third was not quite so successful as the buzzing was very faint, and although it sounded like three, which was correct, we could not be quite certain. It was then decided to make a change and Mr. Wilson and I went out of the room whilst Miss Scatterd arranged the cards. In two out of three experiments the picture card was indicated correctly. The third was interfered with by Miss Scatterd; the instrument, after buzzing the correct number, continued buzzing and buzzed an extra three, which Miss Scatterd stated was in answer to her mental question as to whether the number was correct. Mr. Wilson remonstrated that this would hardly be satisfactory to others.

The next afternoon we tested the capacity of the instrument to give intelligent messages. It answered various questions by "Yes," "No," or "Doubtful," very satisfactorily. But when we tried for messages, cross-currents appeared to be working. We obtained, however, one or two quite intelligible messages from which I select the following:—

PLATONDSINDSIEZUFRIEDENHULLOMYMITIHRGROTTESCAUR.

The name is evidently that of Platon Drakoulis, the Greek labour leader. The other letters make three phrases, evidently from three different communicators. The first is German, in which is interpolated the second, which is English; thus:—

Sind Sie zufrieden—Hullo my—mit ihr?

The third appears to prevent the completion of the German sentence. I interpret it as an attempt to write the name of Cecil Rhodes' house in S. Africa, "Grotteschuur." Mr. Wilson informed me that he had had communications purporting to be from a boy servant of Rhodes who was the only one who could with safety approach and feed a certain bear on the estate.

Miss Scatterd asked whether a certain person was present; the answer given was USK, evidently meaning "You ask." It is frequently observed with these messages, as with other forms of automatic communications, that the intelligences spell phonetically, evidently in order to save time and energy.

The instrument then continued, and gave the following:—

DAWSONROGERSSAITOHARRYDASISTZULICHTVIELGSPRACHEN.

Which I interpret as follows:—

Dawson Rogers. Say (i) to Harry (then follows German) Das ist zu l(e)icht viel g(e)sprachen.

The literal translation of which is "That is too lightly much spoken." (That is much too lightly spoken.)

SLEEP AND DREAMS OF THE DEPARTED.

By H. A. DALLAS.

The interesting suggestions made by "D. R." in *LIGHT* of the 6th inst. deserve consideration. He suggests that those who have passed into the other life may experience alternating states of consciousness, akin to what we call being asleep and awake. Let us ask first what do we mean by "being asleep"? This does not involve complete loss of consciousness. In deep sleep we lose consciousness of our physical environment, but there are strong reasons for believing that the mind may be awake to other surroundings. In the hypnotic sleep we know that the ego is actively conscious. If the discarnate at times experience a state corresponding to our sleep state, this would only mean that for a while the conscious minds are withdrawn from their normal environment, not that they are inactive. "D. R." suggests that in this condition they may revert to memories of earth life with such vividness as to create pictures of these memories on the mind of a sensitive, who may at the time be associated with these scenes of their earthly life. The idea is reasonable.

In "Automatic or Spirit Writing," by Sara A. Underwood (a remarkable book which is not as widely known in this country as it deserves to be), the question of sleep is referred to as follows:—

Mr. Underwood asked: "Do you have there your seasons of rest, equivalent to our sleep?"

The communicating intelligence replied: "Our ideas of rest are not like yours. When we rest we creep down to your level."

And further: "Dreams are the percipients of life-experiences—shams of being."

This seems to bear out "D. R.'s" contention. It suggests that on the other side a spirit may for a while sleep to its normal environment, and mentally "creep down" to earth, and in the perception of its past life-experiences enjoy the rest of a dream. The refreshment of dreams consists in the fact that the mind is occupied and interested without any sense of effort.

This same communicator defines sleep as "the silence of thought" (p. 97).

But we may ask, is there anything to support the notion that such a dream might impress another, and an incarnate person?

In this connection the following incident is of great interest. It was reported by a Mrs. Manning to Professor Wm. James in 1894.

Mrs. Manning says that as she was a nervous child her elder sister used frequently to sit by her until she fell asleep, and if she awoke and called for her, she came and soothed her to sleep again. After her marriage she wrote:—

One night in November I awoke from a dreamless sleep, wide awake, and yet to my own consciousness the little child of years ago, in my own room in the old home; the sister had gone, and I was alone in the darkness. I sat up in bed and called with all my voice, "Jessie! Jessie!"—my sister's name. This aroused my husband, who spoke to me. I seemed to come gradually to realisation of my surroundings, and with difficulty adjusted myself to the present. In that moment I seemed to live again in the childhood days and home. I cannot express too strongly the feeling of actuality I had. For days after this the strange impression was with me, and I could recall many little incidents and scenes of child-life that I had entirely forgotten. I wrote to my sister next day and told her of the strange experience of the night before. In a few days I received a letter from her, the date the same as mine, and having passed mine on the way, in which she said that such a strange thing had happened the night before—that she had been awakened by my voice calling her name twice; that the impression was so strong that her husband went to the door to see if it could possibly be I. No one else had called her; she had not been dreaming of me. She distinctly recognised my voice.

Captain Manning writes:—

I distinctly recall the circumstances as related above by my wife. ("The Subliminal Self," by F. W. H. Myers, S.P.R. "Proceedings," Vol. XI, p. 355.)

This experience is in some respects analogous to that which "D. R." suggests may account for many visions of sensitives. We observe that Mrs. Manning's consciousness was withdrawn from her present condition and vividly concentrated on the past, and that in this dream-like state she was able to impress her sister at a distance, so that she heard her call.

In one of his papers (which I cannot find at the moment) F. W. H. Myers attributes certain hauntings to dreams of the dead, that is to say, he suggests this as a not improbable origin.

Our great poet, perhaps, wrote better than he realised when he made Hamlet say:—

For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause.

If this is a correct explanation of many visions and hauntings, certainly the thought does "give us pause," and it makes us realise how careful we should be to insure good dreams in that after-death state, so that when we "creep down" to earth memories to seek the "silence of thought" we may not only be refreshed, but may create refreshing visions for sensitive, still incarnate minds.

FROM SUN TO HEAVEN VIA EARTH.

By E. E. CAMPION.

II.—THE ORIGIN OF LIFE.

That there was a beginning of life on this planet is indicated by geological research. Life did not always exist. The volcanic rocks underlying the strata and in parts breaking through the later deposits could not support life with its wonderful chemistry and elaboration of elements. Some years ago curious scientists tried to reconstitute the conditions under which life was created that they too might create. They did not succeed. Nature alone knows. She has done it. Nature's most precocious children—men—can only watch the Great Mother work. But why did it ever occur to men of science to try to make life out of matter and sunlight? What if they had succeeded? It would have been the work of the sun after all. His rays would have but awakened the sleeping atoms into harmonious organisation. The progress of the seasons shows picturesquely that both plant and animal life respond to the caress of the sun. His rays being nearer cause the spring flow of the tide of life which ebbs in autumn. Sunshine and life bear a close relationship. No wonder that men have tried to prove that this relationship is that of cause and effect. If life in its lowest form were once produced experimentally by the action of sunlight on any substance, this would not disturb Christianity, Spiritualism, or any of the great religions, by a hair's breadth. What it would upset would be the ugly throne of bigotry. In so far as it did that it would be beneficent.

Life as it exists in human beings is manifestly twofold, and consists of tangible matter and invisible soul. A man charging on a battlefield is not driven onwards by his body but by his soul. The pen that writes this is impelled by no mere hand, but the thoughts which are soul power direct the pen to a certain purpose. The soul does all the choosing and thinking and deciding, and is the captain of the human ship. Bodies are but timbers and working parts. Soul is a function of life; it is life itself. Bodies and their actions are only manifestations of the hidden power.

When and how did soul begin its working and at what period did life appear on the planet? Geologists may hazard guesses. Some may be millions of years nearer the truth than others, but no one knows. The only definite point is that there must have been a beginning, and that it occurred prior to the time when the earliest fossiliferous strata of the earth's crust were being deposited. In what form it occurred will possibly never be known. In what form it may have occurred is a legitimate subject for investigation. If a belief in the vitalising power of the sun is held, this is not inconsistent with the existence of soul nor with the dual nature of mankind.

THE LURE OF THE UNKNOWN.

By PERCY R. STREET.

The fascination of the unknown adds a certain zest to human life and contributes in no small measure to the spirit of adventure ever present in our midst.

It was the lure of the unknown, urging the voyagers and explorers of the past to leave the pleasant security of their birthland and brave the perils of the distant seas, which led to so much maritime knowledge and experience as well as the founding of colonies. The same factor, together with the many fascinations of scientific research, leads to Arctic and Antarctic adventures and submarine and aerial navigation. In spite of the strain and turmoil of our modern life, coupled with the fact that science and its discoveries seem almost to have consigned romance to oblivion, the spirit of adventure lingers yet in the shadows of our path awaiting the certain call; for all the revealments of science notwithstanding, we ever dwell on the edge of the unknown. Man is a restless being, never satisfied or contented, the phenomenal of to-day becomes the commonplace of to-morrow; and so he goes on, generation after generation. This lure of the unknown is certain to lead him into positions in which he will find himself at variance with established custom and belief; nevertheless, not for long can even his inherent regard for the voice of authority restrain his impetuous curiosity, whatever may be the social or financial results of his venturing. In no case has this been so exemplified as in psychic research. Here we find man pursuing his natural bent in apparent defiance of constituted authority and subjecting himself to the cold scorn of the materialistic scientist, the scarcely veiled threats of the ecclesiastic, and last, but not least, to the openly-expressed ridicule of many of his neighbours. Nothing, however, turns him from his task, and we may wonder why. Is it just the lure of the unknown, or is there some deeper instinct demanding satisfaction? Psychic research claims its disciples from every class of human life, and the dreamy-eyed "other-worldly" enthusiast by no manner of means predominates, for it is no uncommon sight to see the hard man of affairs put aside his worldly schemes to discuss sometimes with enthusiasm the pros and cons of "psychic evidences." It is through contact with the many classes "psychically researching" that we gain some idea of the rationale of this "lure of the unknown," or the partially known.

It may not be wise to write of the dangers connected with such research, lest the suggestion fall upon too impressionable minds. Nevertheless, we learn through experience, and although we may not be able to prepare a complete map of the areas likely to be traversed by the researcher, the erection of a sign-post here and there will not come amiss.

Enthusiasm is a beautiful thing when rightly supported by common-sense and practicability. Without such safeguards it is too often a dangerous quality, leading its possessor much astray. Again, innocence is no protection against the pitfalls of the unknown.

Psychic research demands reason, judgment and caution, coupled with sympathy, intuition, and honesty of purpose. And if dangers and difficulties are encountered, they will, on careful examination, be found to arise mainly from a lack of the use of these qualities of mind. To argue, as many seek to do, that man was not intended to lift the veil hiding the mysteries of our existence is not reasonable; since, were it not so intended, the unknown would never become known. Man has, without doubt, discovered many things hitherto unsuspected—or which, if suspected, had not become matters of common knowledge or experience—which have proved of incalculable benefit to humanity.

Psychic research has opened the door of another world and enabled us to realise something of our larger possibilities. It has placed on a firm scientific basis facts which have enlarged our outlook and added significantly to our knowledge of ourselves and our relation to life. Many appear to think that, having revealed our certain survival beyond bodily death and prepared the way for post-mortem communion, psychic research has completed its task.

THE BROCKWAY CASE.

The "Daily Mail" of the 9th inst. contained the following letter from the Rev. C. H. St. John-Mildmay:—

SIR,—As you have done me the honour of singling me out from the little cloud of witnesses that hovered over the West London Police Court on Saturday last to testify to the gifts, as well as to the integrity, of Mme. Brockway, I would ask you to allow me to correct a false impression which your report may too possibly induce.

In the first place, I would beg to say that I am not a Spiritualist, but only an investigator, a humble investigator, in this mysterious field of inquiry and research. As such I came into touch with Mme. Brockway, and was, indeed, one of the first to greet her, at the house of my friend Mr. McKenzie, upon her arrival from the United States. I know Mme. Brockway, therefore, privately as well as through her public sêances.

Your reporter is in error in saying, when alluding to the spirit of a deceased friend, that I "called him up." Such an expression I should never have thought of employing. But I could not have employed it here, as the friend referred to was a woman and has "passed over" just on forty years ago. I consulted Mme. Brockway simply as an investigator, not at all as a convinced disciple. And I have no hesitation in saying that although the result of my investigations leaves me very much where I was before—that is, with a perfectly open and unbiassed mind—I believe Mme. Brockway to be a genuine psychic and worthy of the respect and esteem of the world at large.

C. H. ST. JOHN-MILDMAY.

The Athenæum, Pall Mall.
January 8th.

DR. W. J. CRAWFORD'S long-expected book, "The Reality of Psychic Phenomena," giving an account of his experiments, conducted on the severest scientific lines, at the Goligher circle in Belfast, is now ready, and may be obtained at the office of LIGHT, post free, 4s. 11d.

This attitude is by no means a correct one, for if there exist this more extensive realm of consciousness peopled by intelligent beings who have previously enjoyed a physical life, then it is safe to assert that its influence, if communion is proven and maintained, is certainly exercised in a greater or lesser degree in every condition of life here with us. Thus it naturally follows that the more we understand its nature, the more likely are we to gain from it whatever benefit it may have to bestow.

At the present time the question of human survival beyond death is attracting a measure of attention hitherto unknown. In normal times death is a circumstance passing almost unnoticed save by those immediately affected; but now its presence has become so common that scarce a home circle is left untouched, with the result that thousands of the bereaved are making earnest inquiries as to the nature of the evidences purporting to demonstrate the continuity of life. Now is the time for those who have had experiences and proof and understand something of the methods of communion to aid these sorrowing ones in the accomplishment of their desires. Upon the exponents of Spiritualism is placed a grave responsibility; these inquirers are a trust in their care, and it is well for them to realise how much depends upon their actions.

In the ranks of the inquirers are those whose intelligence and reason sufficiently safeguard their welfare; on the other hand, the intense desire arising from the sorrow and loss will in many tend to obscure their judgment and probably lead them to hasty conclusions concerning the evidences with which they are brought into touch, and result in much confusion of thought, and disappointment. Without doubt the chiefest danger in psychic research comes from lack of observation and analysis; the fascination of the subject, together with the ardent yearning after experiences, oftentimes leads to the acceptance of evidences as veritable truth which will not bear the light of reasonable criticism. This can be avoided. There is no need to accept unreliable evidence; the facts stand forth clearly and concisely and are within the understanding of the meanest intelligence. Perhaps, after all, the lure of the unknown is not so marked in the beginning of our researches as in later stages when contact is established with the denizens of the other world. The zest for adventure is stimulated, and man is encouraged to undertake psychic excursions which, if he is not careful to maintain self-control and exercise his critical faculty, may place him in an unenviable position. How many times has it been our lot to read or hear these hastily formed conclusions of psychic adventure solemnly propounded as "facts," and from their constant reiteration accepted by others as such, only to have them exploded later when the real truth is revealed. The "will o' the wisp" of fascination, the lure of the unknown, has led them across the unmapped land of the psychic world, only to land them finally in the morass of doubt and dismay.

The truth of Spiritualism is maintained by the demonstration of certain facts—the survival of man beyond bodily death; the reality of the other world and our communion with it; the process by which such intercourse is enjoyed, and the necessary preparation we must make for it.

No danger is to be apprehended from a natural communion when man is properly equipped. Nevertheless, as with all other research, judgment and reason must be fully employed in the consideration of the results. Let the researcher fully realize the influence of the lure of the unknown, and when he is in contact with the other world understand that "all sorts and conditions of men" are there whose intellectual and spiritual powers differ as distinctly as they themselves do individually. The unwise and the ignorant may be nearer the fringe of contact than the wise and enlightened, and we can get into touch with them all in the degree that we harmonise with them. But in all cases our reason and intellect, as well as our intuitions, must aid us in our final conclusions. We speak too frequently of "guides and controls" as if these beings were better able to conduct our affairs than we ourselves, and it is a melancholy fact that many seem to have surrendered all power of choice and will, and are content to follow blindly any and every direction from the spirits, no matter what the cost may be to them-

selves or their friends. Yet if Spiritualism teaches any fact more clearly than any other, it is that man is a spiritual being endowed with an individual will, and power to cultivate and use it in the working out of his own destiny. This being so, it seems certainly proven that, instead of an ill-advised submission, a conscious co-operation with the other world is more likely to yield the best possible results of our communion. It may be of slow growth, nevertheless in time it will open the door of our psychic nature sufficiently to bring us the rich harvest of the wisdom and power of the "spheres," together with the realisation of all the loving counsel and thoughtful care it is the pleasure of our "dear departed" to bestow upon us who still tread the highways of the life physical.

THE TRUE NATURE OF THE LIFE BEYOND.

"N. G. S." writes:—

It is not essential for our souls' welfare that we should understand the nature of the spirit world, but the problem is one that interests and concerns us all, and when Mr. Hill gives us his view of the matter only to be misunderstood by a carping critic, and when Miss Dallas seeks to straighten things out, enough has been said to make it worth while to say a little more, especially if the carping critic's perplexities are still unsolved.

What, then, is the nature of the spirit world? Miss Dallas thinks the information transmitted through the medium is "to some extent symbolical, but symbolises realities"; that is to say, "suggests a truth under a form which we can apprehend." I admit that we can apprehend the form, but what is the "truth" suggested? That we are not told. What is the truth suggested to Miss Dallas? Must we reject all the detail? Must we reject the landscapes and the lectures?

I would put the same questions to Mr. Hill but that I fear to trespass on his time and energy; I can, however, at least explain how he came to be misunderstood. A brief quotation from his article will serve: "It is reasonable to believe that the after-death life is more like the present one than Dantesque theology taught. But the likeness is a *spiritual* one. It consists in the fact of the gradual unfoldment of the human spirit with the accompanying development of its relations with other spirits." Mr. Hill seems to say here that the likeness between the two worlds is limited to the fact of the gradual unfoldment of the human spirit and its relations with other spirits. He doesn't like the "landscapes, the fauna and flora," he will not have the "houses and the lectures and the like." Does he mean there are no houses or that the houses are not made of "brick or stone" but of a spiritual material?

To revert once more to Miss Dallas. It is true she says, "By comparison we shall, perhaps, discover the essential points which are common to many different communications and which we may therefore conclude are the important facts which the communicators desire to teach us." Does Miss Dallas mean that there are some facts which are exceptions to the rule, some facts which may be accepted as literally true? Are these facts the landscapes and the houses and the like? It seems to me that either these facts are established or nothing. If all statements are symbolical, then we remain darkly ignorant, groping our way in the fog of Mr. Hill's "partially guided guesses." For the truth that is symbolised by "houses and landscapes" which are neither houses nor landscapes is a truth that is very completely hidden—much more completely hidden than the idea symbolised in Miss Dallas's pictorial analogy, or the atomic analogy of Mr. Hill.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s. 6d., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

We are informed that the practice of the late Dr. G. Encausse ("Papus") in Paris has been taken over by Dr. Bonnet-Lemaire, who will continue on the same lines as his predecessor.

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,881.—VOL. XXXVII. [Registered as] SATURDAY, JANUARY 27, 1917. [a Newspaper.] PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd.,
110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, January 30th, at 3 p.m.—
For Members *ONLY*. Free.
Seance for Clairvoyant Descriptions ... MRS. JAMRACH.
NO admission after 3 o'clock.

THURSDAY, February 1st, at 5 p.m.—
Admission 1s.; Members and Associates Free.
Psychic Class ... MR. W. J. VANSTONE.
Lecture on "The Great Seers: Swedenborg."

FRIDAY, February 2nd, at 4 p.m.—
Admission 1s.; Members and Associates Free.
Talks with a Spirit Control ... MRS. M. H. WALLIS.

Members' and Associates' Subscriptions for 1917
ARE NOW OVERDUE.

And should be forwarded at once, payable to
HENRY WITHALL, Hon. Treasurer.

Subscription to December 31st, 1917,

MEMBERS, One Guinea. ASSOCIATES, Half-a-Guinea.

For further particulars see page 26.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
Will hold SUNDAY EVENING MEETINGS at 6.30 o'clock at
STEINWAY HALL, LOWER SEYMOUR STREET, W.
(Just off Oxford-street, close to Portman Square).

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Evening, 6.30 ... MRS. FAIRCLOUGH SMITH.
Inspirational Address, "Mental Attainment."
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At 6.30 p.m. ... MR. G. PRIOR.

WEDNESDAY, JANUARY 31ST, AT 7.30 P.M.,
MRS. E. H. CLARKE.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, JANUARY 28TH.

Evening, 6.30, Service, ... MR. and MRS. SMITH.
WEDNESDAY NEXT, JANUARY 31ST.

Evening, 7.30, Open Circle ... MRS. BEATRICE MOORE.

HEALING.—Wednesdays, 3 to 5, Mr. Lonsdale; Sundays,
4.30 to 5.30, Mr. Boot. No charge. Free will offerings.

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Incorporated 1896.

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or property of the Society.

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This Alliance has been formed for the purpose of affording information
to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
of admission to the lectures held in the Salon of the Royal Society of
British Artists, Suffolk-street, Pall Mall, are sent to every Member,
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day afternoon seances for illustrations of clairvoyance, and both Mem-
bers and Associates are admitted free to the Friday afternoon meet-
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Psychic Class on Thursday, all of which are held at the rooms occupied
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Rooms are occupied at the above address, where Members and
Associates can meet and attend seances for the study of psychic phe-
nomena, and classes for psychical self-culture, free and otherwise, notice
of which is given from time to time in *LIGHT*, and where they can
read the special journals and use the library of works on Psychical and
Occult Science. The reading-room is open daily to Members and Asso-
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devoted to all phases of Spiritual and Psychical Research, Science, and
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A complete catalogue can be obtained, post free, for 1s., on appli-
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The subscription of Members is fixed at a minimum rate of one
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of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle sub-
scribers to a copy of *LIGHT* for a year, post free. Inquirers
wishing to obtain books from the Library without joining the Alliance
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,
110, St. Martin's-lane, W.C.

Subscriptions should be made payable to the Hon. Treasurer,
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*Light*."

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

SPECIAL NOTICE

"*LIGHT*" AND THE LONDON SPIRITUALIST ALLIANCE.
We beg to remind the Subscribers to "*Light*," and the
Members and Associates of the London Spiritualist
Alliance, Ltd., who have not already renewed
their Subscriptions for 1917, which are payable *in
advance*, that they should forward remittances at
once to Mr. F. W. South, 110, St. Martin's-lane,
London, W.C. Their kind attention to this matter
will save much trouble and expense in sending
out accounts, booking, postage, &c.

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Course tickets (12 lectures and classes), 7s.; term tickets (4 lectures and class), 2s., to be obtained from Hon. Secretary, 42, Westbourne-gardens, Bayswater, London, W.

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An address to Spiritualists based on the logic of their own facts. Post free 2s., or 3s. per dozen. Obtainable from the author, 80th, Merton, Surrey.

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Explains how hypnotic suggestion acts, with evidence showing its value in treating mental, moral and physical disorders; free by post from the author, Begonia House, Begonia-street, London, W., or 35, High-street, Croydon.

Theosophical Society Lectures, "Problems of the Unseen World," 115, Brompton-road, S.W., Feathers, 1.30. Jan. 29th, A. SINNETT; Feb. 5th, MRS. WATERHOUSE. Tuesday, 5 p.m., Jan. 30th, W. LOFTUS HARRIS; Feb. 6th, W. C. WHEATLAND.

MAN'S SURVIVAL AFTER DEATH

OR, THE OTHER SIDE OF LIFE.

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By F. HESLOP.

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Paper back, 151 pages, 1/8 net post free.

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Books by the author of V. C. Desertis's "Psychic Philosophy."

"Mysteries of Life" (1915).—A book for boys and girls. Initiation into the spiritual principles of life and conduct. 4s. 6d.

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Published by Geo. Allen and Unwin, Ltd., 40, Museum-street, London, W.C.

Spiritualism, the Basic Fact of Religion,

Science, and Philosophy, by F. E. Scattergood; and Unseen Influences, by Hanson G. Barr. 22 pages, 2s. 6d. post free.—LIGHT Office, 110, St. Martin's-lane, W.C.

Spiritualists when in London should stay at

Stanton House, 11, Embroidery-gardens, London, N.W. (2 minutes Highbury Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 4s. Bed and Breakfast; no charge for attendances. Full tariff apply to Mrs. Stanley Watts, Proprietress.

The Index and Title Page for LIGHT, 1916, is now ready, and can be obtained post free for 2d. from LIGHT Office, 110, St. Martin's-lane, W.C.

Light:

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NOTES BY THE WAY.

As mentioned in a brief paragraph in last week's issue, Dr. W. J. Crawford's remarkable book, "The Reality of Psychic Phenomena, Raps, Levitations, &c."—to give it its full title—has at last made its appearance. No statement more momentous on the subject of objective manifestations has been made since the appearance of Sir William Crookes' papers, issued (but not by him) in book form many years ago. Dr. Crawford is not only a Doctor of Science; he is also the holder of important official appointments in connection with mechanical engineering in Belfast and is the author of some recognised works on physical science. His aim has been not merely to test the reality or otherwise of a branch of knowledge derided and despised by those who know no better and those who ought to know better, but also to advance and extend the original researches of Sir William Crookes. Dr. Crawford's articles originally contributed to *LIGHT*, which are included in the book, attracted considerable attention in scientific circles at the time of their appearance, especially amongst the younger generation of scientists, who are less hitherto than their elders, and some of whom, by the kindness of Dr. Crawford and the Goligher family (the services of whose medium, Miss Kathleen Goligher, were given freely) were able to attend and test the matter for themselves. It has always been recognised by intelligent students of Spiritualism that physical phenomena are the most absolute tests of the reality of psychic forces. There is about them none of the possibilities of confusion which make the mental side of the subject so perplexing—so apt to mislead the ignorant and prejudiced inquirer by reflecting his own mental conditions.

The appearance of Dr. Crawford's book gives point to our leader "Past and Present" (p. 12) where we quoted the observations of Mr. Epes Sargent in a letter to the Rev. William Stainton Moses ("M.A. (Oxon)"). Having referred to the defects of evidential phenomena of the mental order, he remarked:—

And what is to be our attitude? How are we to meet these tendencies? Only by confining ourselves, it seems to me, to a strictly scientific demonstrable basis. "Here are our facts, our phenomena, gentlemen; and here are our legitimate inferences from them."

That is the attitude which intelligent Spiritualists may take in this matter. Here are the careful scientific observations of a recognised representative of physical science. They do not stand alone. They are the confirmation of the researches not only of a former President of the Royal

Society, but of many intelligent persons of less distinction or of no distinction at all. It is quite useless now to raise the cry of "fortune-telling!" or to maunder drearily about "necromantic nonsense." This is a question which cannot be settled by the verdict of the priest, the pressman, or even the policeman. Here are some facts of which it is not possible to dispose by sermons, by newspaper articles, however brilliant, by uninformed writers, or by legal opinions. It is a scientific work, only to be adequately dealt with by scientific authorities, and perhaps by those who (however unscientific) have made themselves competent authorities by an extended acquaintance with the subject with which the book deals. We shall treat more fully of the work in a later issue. In the meantime we may mention that it is published by Mr. John M. Watkins, and is obtainable at this office at the price of 4s. 6d. *net* (post free 4s. 11d.).

* * * *

The principles of the Order of the Star of the East, founded a few years ago "to draw together those who believe in the near coming of a great spiritual teacher for the helping of the world," find a most winning and eloquent exposition in a little book of addresses and articles by Mr. C. Jinarajadasa, entitled "The Message of the Future" (Star Publishing Trust, 240, Hope-street, Glasgow). In the opening address he endeavours to convey what he conceives would be the great World-Teacher's Message to a world at war. War, "shaking a hundred thrones," is with us "because that which we have called 'civilisation' is the most uncivil thing that we have in life; and also, further, because the great World-Spirit is being reborn and there is excess of life, so that the life within bursts the outer forms." There are struggles yet to be in the future, but the writer and his friends hold that these things are happening, and will happen, "because the world is being prepared to listen to a Messenger who shall put all civilisation and all men on a true foundation." His message will not be the old message of religion—

For God speaks to man, comes nearer to him, in many forms. Once upon a time, in ancient India, it was as God the Creator, God the Preserver, and God the Destroyer; later in Christian times it was as God the Father, God the Son, and God the Holy Ghost. Once again He appears to men, but not as the God of ancient days: He appears now as *God our Brother Man*. . . . What all the greatest amongst us have known of God in the past—in temple or hermitage, in cathedral or chapel, in the presence of mountain or of sea, rapt in the sunset or the symphony—all this glory and not less, God's glory and not man's, is ready to flash its message to you from your Brother Man. God seeks us as we seek Him: but His new way of His search of us is through our Brother Man.

THE "Graphic" of the 9th ult. contains an article, "Glimpses into the Unseen World," in which is reviewed Dr. Paul Joire's "Psychical and Supernormal Phenomena" and Mr. J. Hewat McKenzie's "Spirit Intercourse." From the latter book the journal reproduces the picture by Mr. G. Parilly representing the soul departing from the body at death.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 22nd, 1917.*

When AN ADDRESS will be given by

MR. J. H. VAN STONE.

ENTITLED

"ATLANTIS: THE MOTHER OF NATIONS."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The programme of the remaining Thursday evening addresses in the Salon is as follows:—

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, January 30th, Mrs. Jamrach, at 3 p.m. No one will be admitted after that hour.

PSYCHIC CLASS.—Thursday next, February 1st, at 5 p.m., Mr. W. J. Vanstone, Ph.D., on "Swedenborg," the first lecture of a series on "The Great Seers."

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, February 2nd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—Friday next, February 2nd, at 4 p.m., Open Meeting, at which written questions from the audience on subjects concerning Spiritualism will be answered by Mrs. M. H. Wallis's control, "Morambo."

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

"LYING SPIRITS."

Referring to the question of the existence of "lying spirits," a Presbyterian minister writes calling attention to the following passages in the Bible:—

I Kings, xxii., 21, 22: "And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so." II. Chronicles, xviii., 22: "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee." Job xii., 16, 17: "With him is strength and wisdom: the deceived and the deceiver are his." "He leadeth counsellors away spoiled and maketh the judges fools."

Mrs. Beatrice Owen also sends us a letter to much the same effect. In truth, the existence of these distorted intelligences is one of the primary facts of psychic science, well known to every serious investigator.

THE art of making conversions is not to scream, but to state truth and to state it over and over again.—VANOC.

* Sir Arthur Conan Doyle finds it impossible to speak on this date.

FROM SUN TO HEAVEN VIA EARTH.

By E. E. CAMPION.

III.—INSTINCT, REASON AND INHERITANCE.

After life was originated on this earth, after a congeries of molecules retained cosmic energy from the sun, evolution began on an organic basis. The previous evolution of the planet was preparatory. Now dawned the era of life, but was a long time before the Tree of Knowledge, which is human reason, was planted. It should be said that man knows somewhat how he lives; plants, animals and birds are content to live, and do not "bother their heads." It is reason which causes trouble as well as ecstasies of spiritual pleasure unknown to the brute creation. For until the ideas come under the conscious manipulation of the will, no human race is possible. The fundamental necessity of life was vital ideas, which became elaborated into instinct by the prevalence of racial memory. The lower creation do reason, indeed, in an elementary way, but their reason is the result of a few ideas working together for the preservation of life. Instinct is almost their sole guide—a pretty safe one on the whole. Instinct operates in the moth which burns its wings. The burned cat fears the fire because it reasons. Birds are chary of picking up crumbs in a garden where a cat once prowled, though no cat is there now. Instinct was born when the sunflower learned to follow the sun with its corolla, when the dog learned to bark at the slightest sound in the night, and when the bees and ants formed their wonderful communities in which laws as strict as those of Lycurgus decide the fate and duties of each class of citizens. It took the expansive force of the Athenian intellect to depart from Spartan regularity, and all progress is a development of idea-mobility in contradistinction to the action and reaction of a narrow range of ideas.

A migratory bird's mind contains a map. In the ether the organisation of which forms the bird's soul is a precise scale picture map, showing elevations, the rivers which have to be followed, the clumps of trees which must be passed, and all the features of the landscape. At migration the leaders who have the map the plainest in their minds and who are sturdy of wing are chosen. Their bird minds lead them as securely over the country and sea as the map carried by an airman leads him to his objective. But they have this advantage over the airman, that they apparently have ideas which he has not, denoting direction. The whole process is dependent upon a "general idea" or idea system having been formed gradually by successive generations, the experience represented by it being handed on entire by heredity to each succeeding generation. Only a very few operative ideas are inherited intact at birth in the case of human beings, but birds sometimes are born into a series of full-fledged ideas so that the chicken pecks and the duckling swims without maternal tuition, those actions being much more complicated than the simple ideas a baby begins with, and which are limited to crying in order to fill the lungs, and sucking with the lips to imbibe nutriment.

Human beings inherit ideas in a different form from that in which lower animals inherit. The etheric system which is the soul of a bird is hard and fast, brittle, not to be easily adapted to changed conditions, and has not the plasticity necessary for easy growth. Their ideas just compel them to do certain things which the ancestral line has found necessary for its preservation. The human privilege is to start with a more malleable soul which only gradually crystallises into the habits which fit the organism to its environment. Hence the need for careful tending and teaching and the immense power which early influences exercise upon human life. A potentially great man can never become great unless he has inherited a mass of latent ideas and unless he has the opportunities to come into the inheritance through a life's experience. He has to earn promotion. His mind matures by experience, his general ideas rise tier upon tier, constellation upon constellation, until the vibrations of his thought have the varied and delicate modulation which fits them to attract into the sphere of the man's intellect his inherited stores of thought. It is quite true that some men never fill out their minds to the

potential extent, their mental reach never grasps the outer and grander truths which the laborious lives of thoughtful forefathers have accumulated. A drunkard loses and never gains. A worldling who grovels in gross pleasures is engaged all his life in drawing impenetrable curtains over the profounder depths and altitudes of inherited faculty.

Honour to father and mother brings long days, but what is honouring a father and that priceless of all gifts, a mother? It is living so that their strife with life shall not have been in vain, and so that the conclusions distilled therefrom shall be made the basis of thoughts transcending all ancestral thinking. If this is done real progress is made and the human race is the richer. Scientists tell us we are not born with innate ideas, but only with potentialities. Perhaps it would be nearer the mark to state that we are born with innate ideas, but that we only come into possession of the best of them when life's experience has made us appreciate that they are there. I was speaking to a schoolboy the other day, and told him that Napoleon saw a bright star when he was going to be successful. "Then Napoleon must have been drunk," he replied. And the world would doubtless echo the boy. But some people do see visions and have been helped by them. May it not be that some of these helpful visions are glimpses—intimations of immortality—the soul reaching out to its inheritance, tending upwards to its source, and receiving help from those who are gone, but whose love bridges the gap between earth and heaven? If that boy had been older and in the direct line of descent from Napoleon, he might have seen that sobriety and visions were not inconsistent.

SPIRITUALISM AND THE CHURCH.

"A Churchwoman" writes:—

May I be permitted to express my sympathy with the Rev. F. Fielding-Ould's outspoken criticisms with regard to the attitude of certain Spiritualists towards the Churches. Do such Spiritualists ever trouble to open the Church papers and read the deeply spiritual, helpful and interesting articles, sermons and letters appearing week after week? Do they acquaint themselves with the great work our missionaries are doing in every part of the globe? I am not alluding to the work of conversion only; but to the educating, feeding, clothing, bringing up, and medically treating the poor, the miserable and the outcast of every nation and tribe—labouring, many of them, under hardships and dangers of which comfortable people at home have no idea.

If Mr. J. Arthur Hill meant his article seriously (I was inclined to take it humorously) and really imagines that Spiritualism has for its object "the helping of the Churches out of their materialism" I would refer him to the Rev. G. Vale Owen's article in the previous issue of *LIGHT*, in which that gentleman thinks it "safe to say that all Christians deprecate materialism."

The idea of "Spiritualism helping the Churches out of their materialism" is rather comical when coming from a writer engaged in criticising the materialistic conceptions of Spiritualists with regard to a future state.

We have received the following letter from Mr. J. Arthur Hill:—

I am very sorry that my remarks on the Church in *LIGHT* of December 30th have seemed offensive to Mr. Fielding-Ould. I agree with him most heartily that there are many clergymen who are "excellent and useful souls," and I said so, in those words. I also agree to the millions of good Church-people. But this does not touch my point about obsolete doctrine (everlasting punishment, resurrection of the body, and the like), as, indeed, Mr. Fielding-Ould tacitly admits by pleading for tolerance for the Church's "old eyes" and inability to take in new ideas. I fear I am uncharitable. The clerics were uncharitable to me when they damned me for ever—seared my childish soul with their Hell-sermons—because I could not honestly say I agreed with their particular interpretation of the Atonement. I admit, however, that I ought to return good for evil, giving more charity than I received. I try, but often fail. And, though it is said that onlookers see most of the game, I think there would be much to be said for the contention that I am not a good judge of the Churches; for I have not heard a sermon for over eighteen years. My attitude and feelings are largely the result of the thousand or so that I had heard in the fifteen years before that.

CLAIRVOYANCE IN COURT.

A FORTUNE-TELLER ESCAPES BY PROVING HIS GENUINENESS.

(REPRINTED FROM "LIGHT" OF JULY 31st, 1915.)

When a psychic having degraded his or her gifts to the business of fortune-telling falls into the hands of the police, it is too often found that the "fortunes" told to the witnesses for the prosecution were nonsensically false. It is a pity that it should be so. If it were otherwise the prisoner, although convicted as a law-breaker, would not also appear to have obtained money by the sale of spurious wares.

A remarkable exception to the usual rule is seen in a case recently heard in a New York Court of Justice, when a man named Reese, convicted of fortune-telling, appealed against his sentence. His counsel's plea was that his client was not a fortune-teller but a scientist, and he offered to provide a demonstration in court. The judge agreed and selected two newspaper men to assist in the experiment. We quote from the "Washington Post" of the 2nd inst.:—

The reporters wrote the maiden names of their mothers, which, so far as they knew, were known to no one else in the building. In addition they scribbled two questions each.

As the slips were finally arranged they read as follows:—

"Electa Winans," "Emma Drew." "Where did I do my first newspaper work?" "How old is Henry C. Terry?" "What is the covering on this floor?" And "Is Charlie Becker guilty?"

The slips were brought into the room where Reese was waiting. They had been folded so that no writing was visible. Under his direction they were placed in a hat and mixed up. Reese was five feet away. Then the slips were placed in the reporters' pockets.

Each man then took out a slip, still folded, and pressed it against the exhibitor's bald head. He turned to one man and said, "Your mother's maiden name was Electa Winans." To the other he said, "You want to know if Charles Becker is guilty. He is not really guilty."

The reporters then took two other slips from their pockets and held them in tightly clenched fists.

"You want to know how old Terry is," promptly said Reese. Then, plainly puzzled, he shook his head and went on to the question about floor covering. He said this was something about a glove. He gave correctly the words on the slip concerning the first newspaper work.

The last slip Reese took in his hand, but did not open it. He then handed it back and directed the writer to hold it. Then Reese said, "Emma Drew."

The answer to the first five questions had been given in a room immediately adjoining the court, but for the last Reese walked into the courtroom and gave his answer in the presence of the judge and jury. The men selected to make the test then described what had taken place outside.

Assistant District Attorney Flint also had done a little experimenting. When Reese was in Flint's office the latter wrote on a slip of paper, "Am I going to get an increase of salary?" He got the reply, "Yes, but it won't be a very large one." Mr. Bostwick told the court that Reese had detailed to Mr. Flint the particulars of a financial transaction about which no one else knew.

Judge Rosalsky then explained that Reese had given a demonstration in the judge's chamber last week. The judge wrote the questions, "What was the rule in the Shelley case?" "How much money have I in the — Bank?" and "What is the name of my favourite school teacher?" The demonstrator not only told what the questions were, but gave the correct replies.

Reese is seventy-four years old, and has given exhibitions before many prominent persons. Thomas A. Edison has tried vainly to solve the secret of his powers.

"I don't know myself how I do it," he said to a reporter for the "World." "The answers just sort of flash on my brain as a brain picture just as ordinary objects are seen through the eye."

"As for that question about Mr. Terry, who I understand is a deacon, I read it correctly at once, but he looks so young I didn't care to guess his age."

According to the newspaper account the "fortune-teller" won his case.

THE most exquisite folly is made of wisdom spun too fine.—BENJAMIN FRANKLIN.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
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THE LONDON SPIRITUALIST ALLIANCE (LTD.): ITS PAST AND ITS FUTURE.

It seems necessary at this time to say a few words concerning the institution of which this journal is the official organ. Its full history would cover many pages. It is not intended here to give more than a few salient points and roughly to sketch out an ideal plan of future work under happier conditions than those which at present prevail.

The Alliance was formed in the year 1884 and grew out of the old Central Association of Spiritualists, which was a reconstitution of the British National Association of Spiritualists. It was registered as a limited company ("limited by guarantee and not having a capital divided into shares") under the Companies Acts, 1862 to 1893, in the year 1896. An attempt had been previously made to obtain for it a Charter on the same lines as the Society for Psychical Research, which Society came into existence partly through the exertions of the late Mr. E. Dawson Rogers (for many years editor of LIGHT and President of the London Spiritualist Alliance), a fact alluded to by Sir William Barrett in LIGHT of November 11th last (p. 365).

The attempt to obtain a Charter proving unsuccessful, resort was made to the provisions of the Companies Acts, and the original subscribers to the Memorandum and Articles of Association were the Earl of Radnor, the Hon. Percy Scawen Wyndham, Alfred Russel Wallace, F.R.S., Major-General A. W. Drayson, Lieut.-Colonel Le Mesurier Taylor, Mr. C. C. Massey, barrister-at-law, Mr. J. F. Collingwood, Mr. Henry Withall, and Mr. E. Dawson Rogers. Mr. E. Dawson Rogers, it may be mentioned in passing, was a veteran journalist. He founded the National Press Agency, of which he was for many years the manager, and as a young man he brought into existence that now well-established journal, "The Eastern Daily Press."

The Memorandum of Association, which is practically the charter of a limited company, empowered the Alliance, among other things,

to seek, collect and obtain information respecting and generally to investigate the phenomena commonly known as psychical or as spiritualistic, including hypnotism, somnambulism, thought transference, second sight and all matters of a kindred nature.

It also acquired power to aid students and inquirers into all or any of these matters, to employ persons to make investigations and obtain information regarding such sub-

jects, to hold meetings for investigating or discussing them, and to prepare and publish, sell, lend or give away pamphlets, journals or newspapers dealing with the subjects aforesaid.

It had done this and much other work of a similar kind before it was given a legal corporate status, and under the direction and with the aid of many earnest, and not infrequently distinguished, men and women it has since its inception accomplished a vast amount of useful and educative work for which the world at large is considerably the richer. Propaganda was never primarily or even at all an object of the Alliance. Its main idea was to form a centre of spiritual and psychical information and investigation, and to unite those holding a similar faith and knowledge.

It has always had its place and work, its membership forming a kind of middle class between the almost purely academic activities of the Society for Psychical Research and the propagandist energies of the numerous Spiritualistic societies carried on in the Metropolis and at many other centres in the United Kingdom. In its earlier days the Alliance occupied rooms at No. 2, Duke-street, Adelphi, but afterwards removed to its present abode in St. Martin's-lane. Throughout its career it has carried on investigations, placed at the disposal of its Members and Associates a continually increasing library, including many rare books, held meetings, social and educational, provided lectures by the best exponents of its subjects, and afforded information and help to students and inquirers of all classes. The law (of which we have heard so much of late) is represented to-day on its Council by a barrister and two solicitors (both serving with the colours), the Press (of which we have also heard a great deal) by three professional journalists. And in its membership the Church, the Medical profession, the Law, the Army and Navy, Literature, Art, the Stage and other professions are also well represented. Those facts are sufficiently familiar to persons having any intimate acquaintance with the Alliance and its work, but it seems advisable just now to pay attention to them in view of the lack of discrimination shown in some recent indirect attacks on the Spiritualistic movement.

So much (or so little), then, of the present status and past achievements of the Alliance. We are thinking less of the present than of the future. In the intervals of our work—strenuous and harassing, although not more so than that of many who are steering a way through this terrible passage of the world—we dream of a time when the Alliance and LIGHT will be worthily established in a home in a central district of London. That ideal home will contain several apartments in which social gatherings, lectures, classes and other activities may be carried on. There will be accommodation for guests and strangers. Mediums and psychics of approved character and acknowledged and reliable gifts will be under the protection and care of the Council and their vocation will be utilised for the general benefit with sympathy and wise direction. The Alliance and its work, in short, will be systematised, consolidated, and placed on a basis active without aggression, refined without artificial distinctions of caste, and dignified without arrogance or pedantry.

That is our dream. Its description is a mere thumbnail sketch. But it is a dream which will yet in happier times have its fulfilment, albeit many of us may not behold it until we have passed hence.

At the Royal Society of British Artists on the evening of Thursday, the 18th inst., Miss Lind-af-Hageby discoursed eloquently on "The Hidden Psychology of Daily Life." A report will commence in our next issue.

THE MEANING OF SPIRITUALISM.

AN OPEN LETTER TO THE LORD BISHOP OF WINCHESTER.

MY LORD,—On February 18th, 1916, the Lower House of the Convocation of Canterbury appointed a committee to consider "how the Church may best be prepared to meet the spiritual needs of sailors and soldiers of the King returning to their homes and civil occupations when the present war is over, especially with respect to worship, public and private."

The suggestions offered are grouped under four heads:—

- (a) The teaching work of the Church:
Teaching must deal with *vital* religion, not be merely expository;
Cultivation of the "difficult art of prayer."
- (b) Christian Fellowship:
To combat the materialism of the age,
To strengthen the feeling of brotherhood by getting into friendly touch,
To show that religion is not "a parson's show."
- (c) Public Worship:
Prayer Book Revision.
- (d) Prayer meetings for quiet and united prayer.

Reference is made to the "fundamental principles" of the Apostolic Age:—

They continued steadfastly in the Apostles' teaching and fellowship; in the breaking of bread and in the prayers.

With real respect and sympathy I venture to suggest that these ideals and practices rested on principles still more fundamental; and that if we desire a return to those true and happy ideals and practices, we should recall the facts which were their well-spring.

The spirit of mankind was then, as now, overshadowed by a dark materialism. Greek art and philosophy had degenerated into Neoplatonic vapouring and cold formality. The civilised world had fallen under the iron heel of a single State, of which the gladiatorial games of the Coliseum were the image and presentment. Roman civilisation was the visible and successful incarnation of the Desire of the eyes, the Lust of the flesh and the Pride of conquest. It had overawed and hypnotised the nations. In the Rome of Augustus Caesar there were the same immemorial quasi-Oriental fakes and frauds as in London to-day—the parasites of spirituality which disgrace it in the eyes of all men of sense.

Into this world of dominant materialism, superstitious wealth and a venal proletariat, into a subject nation divided by religious strife into narrow, bigoted Pharisees, disbelieving Sadducees and time-serving Herodians, came the Son of Man—the express Image of the Father—a glory revealed on the purely moral plane. He moved as a man with men. He proclaimed that God is SPIRIT—not a spirit (which implies limitation and Time), but the Spirit who is the Lord and Giver of all Life soever. He manifested the power of Spirit which is none other than Love.

He conducted no services, He wrote no books, He compiled no creed, He scarcely ever used argument; above all, He took no money; but He healed souls and bodies. He was the Light of men.

Then the powers of Materialism triumphed, or seemed to triumph. His teaching was felt by the Pharisees to be subversive of their narrow orthodoxy; by the Sadducees to strike at the root of that negation of angel, spirit and after-life which now as then is the most convenient way of negating the claims of morality, public and private. A common hatred united the plotters. The Mosaic Law was also the civil code, as the Qu'ran is the civil code of Moslems to-day. They would arrest Him, try Him on the charge of "constructive blasphemy," just as many in English history have been tried and judicially murdered on charges of "constructive treason"; and, as the legal penalty of death by stoning was impossible to carry out in the state of public opinion, they would hand Him over to the Roman power on a charge of sedition and an alleged claim to kingship, inferred from their own dogma that the true Messiah must be temporal King of the Jews.

After the Crucifixion all seemed over. Death had swallowed the Hope. Continuity of life had not even the sanction of a clause in a creed. Then came the Victory.

Can we even faintly imagine the tremendous revulsion of feeling? He was *seen*. Not only seen but touched. It was Himself. The victory over the grave was shown by spirit return. He could appear and disappear at will. He lived in a realm where His enemies could not come. He walked with two to Emmaus and they marvelled at the Stranger's insight—He broke the bread and was known. He was seen of Cephas, then of the twelve, then of more than five hundred brethren at once—then by the fiercest Pharisee of them all whose honest convictions were revolutionised by the stupendous fact.

It was all true then! His teaching of righteousness and goodwill as the seed of peace; He would really be with His people to the end of the age; He was verily and indeed the ruler of the world, not by force but by indefectible spiritual law; He was verily and indeed the Resurrection and the Life.

The facts were supported not by art and argument, but in demonstration of the Spirit and power. There were prophesies—not all true—there were "tongues"—not all valuable—there were revelations—some of doubtful authenticity; above all, there was healing. There was irregular mediumship and Corinthian disorder. But the manifestations were real; and that common conviction of the power of Spirit, which is the power of God working in weak vessels; that common devotion to the Master who declared to His beloved disciple, "I am He that liveth and was dead; and behold! I am alive for evermore and have the keys of Hell and of Death," produced that opening of the hearts of teachers and taught to that operation of the Spirit—the unity of the *Ecclesia Docens* and the *Ecclesia Discens*—which is spiritual oneness. The Apostles' fellowship and the Sacrament of Love followed as matters of course; likewise the heartfelt prayer to a God actively believed in and whose Fatherhood is felt.

The conditions to-day are not altogether dissimilar.

In modern London, as in Augustan Rome, there are the same fakes and frauds; there are those who actually dare to traffic in prayer; there are charlatans and sham mystics who prey upon the tenderest feelings of the bereaved. One State has openly stated its intention to dominate the world. It has likened itself to Rome. It promises a succession of Punic wars. Its ideals are the same—*Divide et Impera*—*Honeste si possis sed quocumquo modo rem*. It has lit the devastating flame of a world-war, meant to be the triumph of a "culture" openly justifying all means to its own ends, and makes its own "necessity" (i.e., its own desires) to be the criterion of right and wrong.

Still we, as a nation, are dominated by materialism. A learned counsel declares in open court, and is supported by a magistrate, that the idea of a lying spirit is "ridiculous." And the Church gives little guidance to distinguish between a true and a false mysticism.

We have with us to-day evidence, of a different kind but as intellectually cogent, as the Return of the Risen Christ; evidence which makes that Return—of the first-born among many brethren—a believable Reality because it brings that historical event into the domain of Law. His Name still rules the spirits who speak and write. It is still possible to sever between the good and the bad by the test given by the beloved disciple (St. John i., iv.).

With the experimental proof of the reality of Spirit all falls into place—the relative insignificance of wealth—the beauty of the simple life—the transitoriness of dominion—the reality of spiritual power—the causes of sorrow and the supremacy of righteousness—the message of the Bible and the Eternal Kingship which rules a free world by Consequence and Law—all are in agreement and all prepare the world for that temper of harmony between diverse minds which is the genuine goodwill among men whose fruit is the Kingdom of God.

This is the root of the matter; and if the National Mission would fain reproduce the temper of the early Church, its leaders must set in motion the same causes; must hold up the acute distinction between the mysticism which purifies and that which degrades; must speak boldly on the continuity of life in no theatrical Heaven of harps and crowns,

but in the music and power of which these are the symbols; in no materialised Hell, but in the mental and psychic conditions which souls have made for themselves. The contrast in the after-life is between the calm of being a conscious channel for the working of Eternal Power and Joy in Whom we live and move and have our being, and the darkness of self-will whose undying fire and gnawing worm is to have with us that self with us undenied, and the clash of rival selfishness to which that condition gives rise.

Your Lordship could put these things convincingly to many that my words would never reach. It is my excuse for this letter.

Your Lordship's most obedient humble servant,
V. C. DESERTIS.

A VOICE FROM THE PAST.

"M.A. (OXON)" ON HIS DAY AND OURS.

(Continued from page 19.)

THE DIRECTING AGENCY.

There is indication now, however, that the place of the cultured and trained mind in the development of the movement is being shown. If it be enthusiasm and zeal, which does not stop to reason, that sets such movements as Christianity and Modern Spiritualism in action, it is discriminating and calm judgment that shapes their ends and directs the force that enthusiasm has liberated. It is in this precise state that one of the most real dangers to such a movement is felt. If it become a fashionable toy, its end is not far to seek; but, if it refuse the aid of power, wealth, and position, it fails to utilise one of the very greatest factors in success, and stands self-confessed as unable to reach the most cultured classes of the community. Between these two poles the choice lies, and one of the greatest difficulties in the way of the governors of this movement is to use as not abusing, neither to scorn nor to cringe; and, if I may adapt an expression that seems singularly appropriate, "to be in the world but not of the world," not removed from the world, but kept from the evil that is in it.

It is a source of consolation to reflect that the leaders of this movement are wiser than we, and that they occupy a plane of development and a vantage ground of observation from which they can see through the dust of strife and mark the progress that the future brings. But we have to do our part in subordination, and it is in this co-operation that we find ourselves confronted with a difficulty, and that we are forced to present to a superficial observer a picture of disunion when we are really striving for peace. Except on the veriest external plane, anything like real association in spiritual matters is very difficult of attainment. And this for obvious reasons. We are all of us on different planes of progression—spirits gaining our experience in the great school of incarnate life, and each learning our lessons with different measure of success; possibly, too, starting in the school with different degrees of antecedent experience. At any rate, in spiritual progress you will not find two persons occupying planes exactly alike. So long as merely external matters are being organised or discussed, no inner spring is touched, and superficial agreement is possible. But it is different when we come to deal with the inner verities of spirit; then the innermost springs are touched, and entire coincidence of opinion is not to be had from those who view vital questions from different standpoints. Entire agreement is so far from being desirable, that it is easy to see that its existence, if it were possible, would betoken an absence of that healthy friction which is inseparable even from reform, and much more from such revolution as I have estimated Spiritualism to be.

Divergence, then, there must be, and from time to time this is made manifest, and circumstances arise to emphasise the fact that all cannot see eye to eye when the deep things of spirit are concerned. But the points of agreement may equally be insisted on, and I am animated by the hope that the future may draw out these points of contact, may give us opportunities of cultivating that spiritual grace of *charity*, or *active love*, which is scared away by the din of our unwelcome strife, but without which, now as in the days when the words were first used, we are but "sounding brass and a tinkling cymbal."

INDIVIDUAL NOTIONS TO BE SUBORDINATED.

Peace and progress are, probably, incompatible here, except in the silent growth of the individual spirit by contemplation, meditation, and prayer. Progress in a public movement means friction. Abuses cannot be reformed without raising dust; and there are some who delight in wielding the iconoclastic hammer

of demolition, just as there are others who love peace, and are, practically, unable to distinguish it from sleep. Anything for a quiet life, even paralysis and death. These were not born to take an active part in revolutionary work. From those who are forced into activity the movement has one boon to ask, by which, if granted and perpetually borne in mind, its future progress will be largely helped.

It is that minor points of difference be consciously kept out of view while we stand shoulder to shoulder in defence of the truth we hold in common. The time will never come when we shall all agree on everything. I hope that that pale drab uniformity, that dead level of commonplace, on which anything like vigorous life would perish of inanition, will never come. At any rate, I don't expect, any more than I want, to live to see it. But I do hope to see more of what I may call mental perspective among Spiritualists. Many of us seem to have our minds filled with the contemplation of some extremely small matter, which we have gazed at till its proportions are magnified out of all truth, and we forget in contending for it how valuable effort is being wasted, and withdrawn from the central point where it is really needed. If, as I entirely believe, all truth is evolved by conflict with error, and if these spiritual truths, of which we are now the recipients, are born in our world by conflict with the foes of progress, how important that we should direct our weapons against them instead of wasting force in fruitless contention about trifles amongst ourselves. I do not want uniformity; but I want unity in multifariousity. I want a little self-sacrifice of pet notions, even though they be ever so dear to our minds, as the children of our mature intellectual life. I want a resolute eye fixed on central truth, contending for it, and not to be diverted from it by any tricks of any foe. If there be spiritual adversaries who would stop the spread of a truth that they hate, surely one of their most successful devices must be to set every one of us fighting for his own hand.

And the inevitable result of this magnifying of private whims to the exclusion of deep self-sacrificing devotion to the great truths which we hold in common, is seen in a tendency to pettiness and smallness of aim, which does especially impress those who regard us from an external and generally unsympathetic point of view. Crotchety, full of cranks and notions, viewy, one-ideaed, unpractical, unfit for active useful work in the world; these are some of the charges that I hear brought against us. *They are not true*; there will rise to the minds of all who hear me, names of men eminent in the walks of daily life, not only as men of science, art, and letters, but as practical men of business, dealing with the world on its most unsentimental side, and dealing with it in that way which is the world's great measure of success—the acquisition of wealth—who are sufficient to refute any such wholesale calumny. *They are not true*: but there is enough foundation, through our own fault, to give just that superficial verisimilitude that makes a half-truth the most dangerous of falsehoods.

SPIRITUALISM DEALS WITH THE MOOT QUESTIONS OF THE AGE.

I can see, I think, how necessary it is that this great spiritual solvent should be brought to bear on all subjects that affect at all intimately the social well-being of man. Spiritualism comes, as I have tried to show, as a revolutionary element to an age that is ripe for it, and like that great movement of which it is the nineteenth-century analogue, it deals with all the relations and inter-relations of man with man, and man with God. See how it touches the position of women, just as the teaching of the Christ did, though in another way. See how it lays its hand on the broadest questions of civil and religious liberty, proclaiming the liberty wherewith the truth makes men free, so that they are free indeed. There is not a problem that the world is face to face with in these days of vexed questions and conflicting interests, on which Spiritualism has not or will not have its say.

And so it is to be expected that those on whose minds strong views have been borne in as to any of the moot questions of the hour, should turn with expectation, or should instinctively find their way, to the ranks of Spiritualism. They dimly see that there they will find, among minds gathered by a process of spiritual selection, minds to whom the notion of progress and reform is one familiar as a household word, that sympathy and attention which they do not expect, or are very foolish if they do, in the fellowship of those who find in the wisdom of their forefathers a subject of never-failing admiration, and in their enactments the embodiment of a sagacity that it would be sacrilege to interfere with. They are welcome to our sympathy, and we recognise their claims on us, being what we are. Children of the new dispensation—the spiritual epoch—we welcome them as brethren whose faces, like our own, are turned to watch for the rising of the Sun of Righteousness, the dawning of the coming day. But we desire to impress upon these strenuous souls that reforms are best inaugurated

CREEDS, CHARACTER, AND THE SPIRITUAL LIFE.

A REPLY TO "METAPSYCHISM AND RELIGION."

BY GUY HEATON, M.A. (OXON.).

There are few writers on psychic subjects who interest me more than Mr. J. Arthur Hill. Anyone who knows anything of his life and personality, I think, may feel an interest that may be almost more than friendly. He has also a power of logical grip and an impartiality and detachment that are probably possessed by very few.

This being so, and being largely in agreement with his points of view as expressed in his letter on page 423 of *LIGHT* (1916), I may perhaps be allowed a few lines of friendly criticism.

As regards "creeds" of sorts, I have for a long time thought that these are in themselves of very minor importance. Interesting, no doubt, to those who have time and brains to consider them, if only as of an interest that is chiefly academic; but the last words of the late Benjamin Jowett: "It matters very little what I think of God, but it matters a great deal what God thinks of me," are, I think, a true index as to all matters of dogma and doctrine.

Not at all, I submit, that "doctrines"—from that of the facts of our spiritual essence and of our personal survival of bodily death, to such other "doctrines" as may appeal to the understanding—are to be wholly ignored as matters not containing any helpfulness to oneself or to humanity at large. It is the recognition of what to me is an undoubted fact that, I think, really matters, viz., that, as William James so often pleaded, Truth is so many-sided that no individual mind can ever—at all events at any given period of time—see more than a very few indeed of those sides.

But where I really differ fundamentally from Mr. Hill is this, that I think he falls into the very common error of such a very large number of people, both in the past and in the present, in imagining that, to quote his own words, "We can each of us make our own religious scheme and satisfy our own religious emotions in such ways as seem most satisfactory to the individual" (the italics are my own).

Now I humbly but strongly submit that here lies a very serious error of an enormous amount—perhaps the largely preponderant amount—of religious thought and aspiration, of affirmations, or even of negations, on such subjects.

The very root of importance seems to me to be not "what I like," "what appeals to me," and so forth, in the matter of whether one goes to church or not, or as to what Church or sect one belongs to, or whether one denies all organised religions entirely, but "how can I best carry out my sphere of usefulness to my fellow-men?"

One man may be doing this by his writings, or by his prayers (if he knows how to pray) from the couch of chronic sickness, every bit as well as the most active of practical philanthropists. Another, by quietly "going to church," and by making sure that he carries into private life what he "gets" in church, may be doing the same. And, as a general rule, it seems to me, this is best served by following, as consistently as may be, the form of worship in which one finds oneself placed by birth, education, or general environment.

The mystics, who yet, as the abbe St. Martin said, "all spoke the same language," have always done this, and to the true mystic all creeds and forms tend to be merely the exoteric expressions of central truths: and this applies to Catholicism, Quakerism, or anything else.

Some words of Mr. F. C. Constable a good many years ago impressed me very much at the time, and have done so ever since. They were to the effect that in Christianity as compared with Buddhism or anything else, one alone finds as its central principle, "He that would save his life must lose it." And I believe that it is only in ever-widening *unselfishness* that one gets into any right religious path at all. By isolating oneself, either as a religious recluse, or as a mere "non-churchgoer," I think one falls into an equally fundamental error.

by a judicious choice of opportunity, and that to press unwelcome change on unwilling minds is one ready method of making it impossible. And we would urge that zeal be tempered with discretion.

We have quite enough to do to look after the points on which we are agreed without emphasising those on which we claim liberty of opinion. And we may, surely, unite on the central facts, and devote our chiefest energy to their elucidation.

I have said that I regard that providential system to which the incongruous name of Spiritualism has been given, as concerned with all the great problems that arise in this age. Divinely ordered and spiritually guided, it is nothing short of an effort to wipe out some results of human ignorance and folly, and to replace them with advanced knowledge so applied as to ameliorate the condition of man in all the various relations of his earthly life. It is therefore impossible for me, holding this belief, to impose any barriers on the action of this great movement. It deals with all that influences humanity, and I cannot measure the action of Spiritualism in any of the great efforts that I see around me for the benefit of mankind. The world of cause is hidden from my gaze, and here I see only the effects.

But I entertain no doubt that from that world emanate the motive springs of much that I see in operation around me, and I have no doubt, too, that disorderly human effort combines frequently with antagonistic spiritual assault to thwart the beneficent work of progress. It is extremely desirable that, as co-workers with these ministering spirits, we should labour with discretion as well as with zeal. It is even to be desired that we should supply a knowledge of our human life, its possibilities, capacities, and conditions, which spirits far removed from the earth plane do not possess. And to this end it is surely most undesirable that the movement should present to the observer a picture of undisciplined and incoherent struggle: one enthusiast contending with another for some point, which may, or may not, be true in fact, but which, at any rate, obscures the broad principle on which we ought to unite. Let us look to our foundations, and let us leave accidents alone while we look clearly after essentials.

UNITY IN MULTIFORMITY.

No estimate of the position and outlook of Spiritualism would be in any way complete without some attempt to offer an opinion on the methods by which we may best advance the cause that we have at heart.

In some sense the simplest and plainest answer is: By leaving it in wiser hands than our own. Half the troubles and worries that beset the cause of Spiritualism come from our own folly; and a considerable proportion of the remainder from misdirected zeal. And this is seen most conspicuously in public effort, for the very plain reason that private efforts are less known and less important.

This is one of the standing reasons given by some Spiritualists, whose faith is quite as clear and whose works are quite as zealously carried out as our own, for the policy of abstention with regard to organisation. Is this system, then, which we have put in practice here a mistake? Do I recommend a policy of isolation? The previous part of my paper, in which I appeal as strongly as I can to all Spiritualists, as such, to sink their differences and to stand shoulder to shoulder in defence of their common faith, will sufficiently indicate the answer I should give to those questions. I entirely believe that organisation, on the simple lines I have mentioned, would be an unmixed blessing; and I should expect from it great and beneficent results. It could never, I think, give to the chance inquirer the conviction to be got only from private investigation. It could never supply the place of the family circle—never even presume to interfere with that stronghold of our faith. But as a *defensive* organisation, capable of becoming *offensive*, too, under unrighteous attack, it seems to me to be almost a necessity.

In the course of a correspondence in the "Catholic Times" arising out of an article by the Rev. Father O'Neill on Spiritualism, Mr. J. W. Poynter reminds the readers of that journal that Monsignor R. H. Benson, Mr. Raupert, and other Catholic students of the subject held that Spiritualism could not be dismissed as little fiction or humbug, that Catholics should acknowledge the large body of facts that are seemingly incapable of any but a supernatural explanation, and should then seek an explanation which would reconcile them with the Church's theology. Admitting that many things in "Raymond" seem grotesque and even silly, Mr. Poynter points out that even in our everyday present life many things are done which seem fantastic to those who do not know the purposes actuating them, and also that the seeming witlessness of some mediumistic messages may come from difficulties of transmission.

It was dear old John Ruskin who said: "It should require a miracle for a man to leave the faith of his fathers"—and the dear man worried all his life because he could never get back to the narrow Calvinism of his sainted mother who brought him up, and who was one of those countless saints who are really at bottom "better than their creed"—and he worried because he himself had got to be an exception to his own precept!

Like Arthur Balfour, who, as he stated in his "Defence of Philosophic Doubt"—"I hold certain theological opinions"—I confess that I do the same; but these, like the matter of the Church or sect I belong to, are "neither here nor there." I am not now writing a theological essay.

Mr. Hill has, I know, had some very unfortunate experiences of the private morality of many outwardly "religious" or "orthodox" persons.

Well, I fear I must say the same of myself, in a longer life than his own, and those experiences have been both bitter and many. "And yet . . . and yet . . ."—(to use Mr. Hill's own very expressive punctuation), I don't tar the lot with the same brush. For real, genuine, *selflessness*, I have found, in a pretty wide experience of life, by far the greatest amount among the adherents of some one or other form of "organised religion."

Really I have no opinion whatever as to which form contains the highest proportional amount of this virtue. Personally I do not think that any preference is due to any one or other.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 29TH, 1887.)

THE SPIRITUAL INSIGHT OF A FRENCH SCIENTIST.—M. Chevreul, the distinguished scientist, has attained the age of a hundred years, and must, if all accounts be true, belong to a high type of intellectual and spiritual development. . . . Such a point of evolution does not necessarily imply possession of any external manifestations of psychical power, which, on the other hand, too frequently display themselves, rather incongruously, in persons of a low type of intellectual development, when they are characterised by folly, grotesqueness, and a dangerous tendency to deception. . . . As M. Chevreul is enthusiastic about the nation which produced Sir Isaac Newton, he heard with real grief that its chief bard [Tennyson] has plunged into the depths of pessimism. "How can anyone," he asks, "be a pessimist when he comes to realise that all force is spirit, and that spirit overrules everything? Matter is its vehicle of expression, and nothing more, and it is every day becoming a more and more willing and effective agent." A more philosophical and enlightened sentence could not be uttered. The last words exhibit an unusual insight into the secret workings of Nature, and declare a fact which can only be patent to a spiritual mind.

"LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s. 6d., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

TO CONTRIBUTORS.—Owing to the difficulties and delays now attendant on newspaper production, it has become imperative that *LIGHT* should be sent to press a day earlier than before. This and the severe pressure on our space just now make it necessary to ask for the indulgence of our friends whose contributions have to be held over or rejected even when they are suitable for our columns.

SIDELIGHTS.

The latest piece of silliness in connection with "occult numbers" is the assertion by a correspondent of the "Star" that the Kaiser's number is the "number of the Beast" because he was 666 months old when the war began. It is much more probable that the "six hundred three score and six" of Revelation referred to Nero, as being the numerical value of the letters in Nero Caesar—an interpretation to which the "Star" refers.

In its "Mainly About People" column, the "Star" recently observed: "In the remote days when people took an interest in party politics, and by-elections meant the descent of hosts of outsiders upon the constituencies, there were few figures more familiar to the electioneer than that of Mr. W. Copeland Trimble, the Irish J.P., who testified to his belief in Madame Brockway, the American 'psychic.' Mr. Trimble, ever a pugnacious supporter of the Tory view of Irish politics, had friends in both camps, and many people up and down the country will deeply sympathise with him in the bereavement which drew him into Spiritualism."

In a letter in the Roman Catholic organ, "The Universe," for the 5th inst., a correspondent signing himself "Enquirer" alludes to the interest aroused among non-Catholics by Sir Oliver Lodge's latest book. He says that he is not aware that the Catholic Church has ever dealt authoritatively with the subject of Spiritism, and adds: "I should be interested to know whether there are any hypotheses open to Catholics—other than those I have indicated [telepathy, the "subliminal consciousness" of the medium, and the agency of evil spirits]—to explain the results obtained by Spiritists. Taking into consideration the high character and disinterested motives of the more notable investigators in this field of research, it is difficult to believe that they are the subjects of deception by demoniac influences, and as I have said, neither telepathy nor the 'subliminal consciousness' would appear to account satisfactorily for some at any rate of the remarkable results achieved."

LADY VANE'S GHOST STORY.

The recent death of Lady Vane, widow of Sir Henry Vane, Bart., reminds the "Star" of certain strange experiences which she used to narrate as having occurred at their home at Hutton in the Forest, Cumberland. Ghostly sounds were heard in the walls, as though somebody were trying to get up a chimney, and kept falling down again. Becoming irritated and worn out by the noise, Lady Vane determined in her husband's absence to ascertain the cause, so one day she had the wall opened. A lofty closet was discovered, narrowing into a funnel at the top, where it opened by a small hole in the roof. In the cavity were the cover of a Bible bearing a date, a broken water-bottle, and human bones. The latter were gathered up and placed in a box, which was put in Sir Henry's room to await his return. He arrived very tired, so Lady Vane decided to say nothing about the matter until next day. He went to his room to rest, and after some time there was a fearful noise. Running in, Lady Vane found her husband in a state of great trepidation; he had seen, he said, the apparition of a woman in a corner where the box was resting. Lady Vane told him what she had done, and through the date on the Bible cover they found from the family archives that a woman had been walled up in the closet. Sir Henry and his wife themselves buried the bones in the churchyard, and the noise was heard no more.

Our discoveries in the domain of the occult sciences are very imperfect, because they are made merely at the portal of our senses, but little as we know of them, they are of the more value because those studies have reference to Divine things.—ARISTOTLE.

THE PSYCHIC TELEGRAPH.—In reference to the article on this subject by Miss Estelle Stead in our last issue, Mr. David Wilson writes: "The machine in the presence of two people has chosen a card out of the whole pack—a new one which had been well shuffled and laid face downwards on the table while I was out of the room. It also picked the right card out of twenty-five others, the whole having been well shuffled. The time occupied in the first experiment was a minute and a-half, and in the second one thirty seconds."